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and their
Resolves
in 3 Parts
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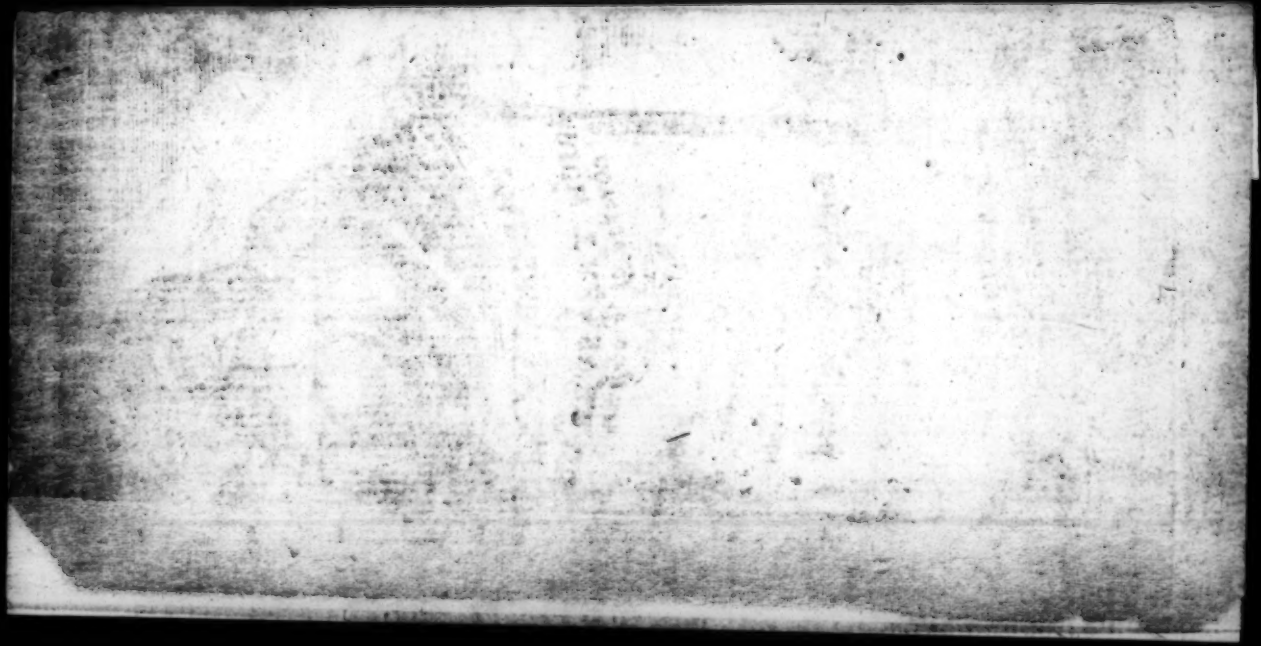
Faithfvlly translated
out of
French.
LONDON
Printed for D. Fiere.
1640

NATVRE



MARGARITON.

A

RICH TREASVRE DISCOvered of Problemes and their Resolves.

In three Parts. { *Amorous.* *Naturall* *Morall and politique.*

Faithfully translated out of *French*, for the profit and delight of the Ingenious *English* of both Sexes; to serve as a usefull helpe in their Discourse.

LONDON.
Printed by *B. Alsop.* and *T. F.* for DANIEL FRERE, and are to be sold at his Shop, at the Red *Bull* in little *Britaine*. 1640.

TO THE IN-GENIOVS AND Courteous Readers of both Sexes, in great *Britaine* Health and Happines.

THe Learnd Poet Horace intending to beſtowe the true praiſe of Wiſedome upon them which are moſt worthy, ſaith that they

most of all deserve it, which knoweth best to joyne Profit *and* Pleasure *together, for those two things to the Ingenious are excellent and admirable: For as much as* Hesiode *reporteth, that the* Heathen *Gods desire that profit might daily bee accompanied with travell and labour, and that usually the end of pleasure is bitter and unpleasant, therefore ought he to bee*

mended for a good Artist, which can with facility & dexterity incorporate and unite them, as the one may still interchangeably ensue and rise of the other, to which intent (notwithstanding their diversity of opinions the ancient Philosophers endeavored to the uttermost, seeking every one according to their ingenuity to polish and beautifie that most excellent portion

tion of us, *the Mind as prepaired the beetter to receive the Print of vertues ſeale, we might in this race of Frailty clime to ſome degree* (at leaſt of true happineſſe & ſound felicity) but becauſe the name of vertue is of ſuch Majeſty, as at firſt view it would diſmay the countenance of her timerous beholders, certaine Philoſophers caſting aſide their froſty

beards,

beardes, and other ſuch ceremonies of Philoſophicalſhew: with loving care to maintaine and cheriſh thoſe ſoft and ſweet gentle minds, and tender natures that cannot preſently combat with the tediouſneſſe of ſcholaſtique exerciſes *have ſtudied and preſented certaine pleaſant confections (wherwith to excite & ſweeten the ſtudy of Philoſophy, handling each*

part

part thereof so familiarly and facilly, that the most wilde and stupid heads were oftentimes incited to hearken and follow their wholesome documents. *Like the Phrygian Fabler Æsope, giving fained speech to Creatures unreasonable, under pretence thereof hath left to future posterity, most necessary Precepts of all Humanity & Moral duty the like hath beene done in all ages*

by

by many Noble Poets, who in their fabled Forgery (if rightly marked) have uttered all manner of most deepe and profound Learning. I speake not of Comicke writers, who pretending but sport, by prety contriving of Parts and Persons, teach how to behave our selves towards all sort of Persons, and specially to shun the cousening Ginnes of those which

are regiſtred amongſt the vileſt kind of people; *which fruit is alſo to be gathered of our common plays and interludes; which (grounded ordinarily) upon the rule of Philoſophy, doe whet and ſharpen the wits of the beholders; as thoſe exerciſes of Tilting, Torney, Wreſtling, leaping, or running, doe by uſe ſtrengthen the limbes, and frame the body better and more able to diſcharge,*

when need ſhall require their office of armes. But leſt I ſhould wade too farre in the praiſe of Philoſophy, which may be termed as a labyrinth: Give me leave, Courteous Reader, to let you underſtand that this little booke in *French*, happening to my hands of late, *peruſing of it, found it like a bed of various pearle*, or a rich ſhip fraught with precious wares &

Aro-

Aromatique Drugges
the VVork ſure of ſom
learned and skilfull wri
ter, although he cõceale
his name, aiming prin
cipally to the like goo
purpoſe, though i
could not bee labour in
vaine to ſpend ſome Re
creative houres in tea
ching it to ſpeake our
mother *Engliſh* tongue.

*Eſpecially, for that ha-
ving throughly peruſed the
ſame, and found the Au-*

thor

hor had so excellently by
way of question couched to-
ether the most necessary
oints of all Philosophy as
o the ingenious Reader,
Who thoroughly and
diligently observes, it
will bring with it exceed-
ding rich encrease, both
of profit and pleasure;
more particularly; be-
cause in order of his trea-
tise, not intermedling
with the particular duty
of any calling or estate,

bee

hee generally concludeth of matter not impertinent to all degrees, so that leaving the rawnesse of the Infant, and childish yeares to the care and correction of their Nurses and Schoolemasters, beginneth to shape his first Precepts to the best advantage of that age which (as it is most disposed to the vanity of Love, so most likely bee abused and mis-

miscaried by the same)
may here in some part
learne to know and eschew
the tempting deceits, and
subtile devises of that boy-
ish God and his blind
Disciples; From thence
our Author leadeth us
into the darke store-
house of Natures se-
crets, where with
open Eye, perusing
the weake condition
of the World and
Worldly things, and

of

things, and of us our selves for whose sake they were principally ordained, may remaine therof, more mindfull and thankefull to our Creator. Lastly our Author bringeth us to the Fountaine of good nurture, teaching not onely in private cases of our owne lives and houses; *but in Common-wealths matters also, to give such verdict of things incident,* as amongst the wise and

sageſt Gouernours, ſhall make us eſteem not ſo-ly ignorant or empty of vnderſtanding: *but like the Bee that ſucks and taſts of euery flower, gathers ſomewhat to lade her ſelfe with to her hiue: ſo there is not a queſtion or demand in this booke, but you may reape ſome benefit by it.*

All which things, although they be not vnknown, may by the learned be collected out of the Works of ſundry authen-

authentick Authors, yet a
men having not such op
portunity, wherby to searc
and runne over their nu
merous volumes, it may b
expected, the most par
of both sexes, especiall
those who have not such
Libraries, but their in-
genious disposition mo-
veth them to spend
their vacant houres in
some vertuous exercises
sometimes may imploy
themselves in the peru-

sing

ſing of this booke which
may adde ſome curious
ſtructure to natures Ar-
tiſt (*Diſcourſe*) which is
an excellent Ornament
to that perſon who is
compleatly furniſhed &
endowed with varietyof
it, wherfore my courte-
ous Readers and buyers
of this book, I hope you
which reape and enjoy
ſome benefit by it, will
wth equity judge & cen-
ſure this my tranſlation
of theſe

these briefe Collection
as of a labour willing
undertaken, and espe
ally those that cann
understand it in the O
riginall. For the dele
able Recreation of you
minde, and profitab
helpe unto *Discourse*
whereunto bee wishe
Vniversally most hap
py successe.

Farewell.

Yours,

T. S.

QVESTIONS of LOVE, and the Answers,

Question.

WHereof doth it come, *that Ruffians, Iesters, and common Dancers, be lesse subiect to Loue then others?*

Answer. That may come by the continuall familiarity that such men have with women: in whom they have no pleasure for respect of loue, or whose familiarity doth make loue loathsome, or out of taste.

Q. What is the cause, that hee that loueth fervently is soone angry?

A. Because the spirits, and humours of louers be very hote, and boyle continually.

Q. How

Q. How commeth it to passe, that an a-morous woman is so curious to be finely ap-parelled and decked?

A. She doth it to increase and set for[illegible] her beauty, thereby to subdue and dra[illegible] those unto her, that be most beautifull an[illegible] desirous to Love.

Q. But why be rough and hairy m[illegible] more prone and disposed to the amoro[illegible] battell of Love, then others?

A. Because they abound and be mo[illegible] full of humours then others.

Q. What hath moved certaine Gree[illegible] Poets, to say: that Love is the most exce-lent amongst all the heavenly Gods?

A. It is perchance because there is [illegible] Philosopher that doth teach the manner [illegible] mans life so well as he, or maketh man mo[illegible] practise or quicke spirited.

Q. But why hath Love beene esteemed [illegible] God?

A. Because he maketh an Idiote to spea[illegible] well, a coward to be bold and hardy, a m[illegible] lancholike man joyfull, a heavie and slot[illegible] full man prompt and ready to all enterp[illegible] ses, be they never so great. Or else he [illegible] made a God, for man to excuse himsel[illegible]

nd to cast vpon Love all that, which by
he same he hath done and sustained.

*Q. Why be Lovers so desirous of corpo-
all and bodily beauty?*

A. Because beauty (as ancient Poets
oe affirme) doth please the Gods, so is
greeable to men, is not loathsome nor hard
y to him that is induced therewith, but de-
ired above all things that may be wished.

*Q. What is the reason and cause of
Nosegayes, Garlands of flowers, and greene
Boughes, wherewith Lovers bee wont to
dorn the fronts of their Ladies Lodgings?*

A. It is to honour them as their Gods
n earth, and to shew that such Nosegaies,
Garlands, and May-boughes, doe serve for
he spoyles and triumphes of their Ladies,
nd for true signes of the service and devo-
on of their loving Servants.

*Q. But whereof commeth it that wee
eame seldome of the thing that we love?*

A. All Lovers being tossed and vexed with
vers thoughts, cannot stedfastly grave
nd settle any one thing in their fantasie:
r their thought's be like the circles and
bblings of the water, which are dissipated
e one by the other.

Q. *From whence commeth it, that certaine Lovers upon the view, and sight of their Ladies doe blush?*

A. It riseth of the blood and spirits which ascend upwards; whereof the face, full of pores, of any part of the body, doth charge it selfe with colour. It may be also that it proceedeth of a singular reverence that they beare to their Paramours.

Q. *But why doe they afterwards wax pale?*

A. There is no true Lover but is troubled with some disquiet, or contrariety. The cause then of his paine doe present it selfe before his eyes, the same doth easily grow and increase. And so Nature retireth unto the inward parts, as into her hold or fort, carrieth with her both the blood and spirits, leaving the superiour parts without any colour.

Q. *How chanceth it, that barreine and unfruitfull women be more hote and prone to love, then they which are fruitfull and beare Children?*

A. Because that such doe more abound with seed, and do purge themselves of the naturall disease lesse then other doe.

Q. *Why doe Lovers delight to beare in their hands Nosegaies and Apples?*

A. All Lovers have a desire to enjoy and possesse the flowre and the fruit of others age and beauty, wherein they rejoyce, whensoever they see the same. And so be amorous both of flowrs and fruit, and of all such beautifull things that they see.

Q. *But why bee Lovers for the most part ready to weepe?*

A. Poore Lovers continually be pricked with some Naile, and feele cause whereof to complaine, being of Nature, fearefull, suspicious, jealous, and troubled, so that it is no marvell, if such and the like passions doe provoake them to teares.

Q. *What meaneth it that Lovers be continually as it were in a fire?*

A. The affection of Love doth move and trouble their spirits, which doth raise in them this heate.

Q. *Why be women more prone to Love, then any other creatures at all times and seasons?*

A. Nature hath indued them with more delicate touchings, and with more temperate complexion then other. Besides that they be

of com plexion hote and moyst : a thi
very proper and requisite to Love.

Q. How commeth it, that men take
pleasure in the play and Game of Lo
when they have lust to make water?

A. Because even then the Conduites
full : and that which is full of moystne
cannot receive other humour. It may b
also, that the heavinesse and weight of t
Vrine doth restraine and stop the Condu
from whence the Seede doth issue a
come.

Q. Wherefore is the pleasure of Lo
greater then all other pleasures that m
be imagined?

A. That commeth of the Sperme whi
passeth through all the parts of the bo
yeelding unspeakeable pleasures to the
ther members.

Q. How chanceth it, that men of M
lancholicke complexion be more lively, th
other in combat of Love?

A. The windy passions, whereof th
be full, be causes of the same : which m
them more wakefull & disposed thereun

Q. Why doe Physitians praise medioc
ty or seldome use of Loves desire

A. Beca

A. Because the same doth lighten the body, rejoyce, the spirits, comfort the brain, recreate the senses, and expelleth from them all accidents proceeding of melancholike humours. Excesse also is to be blamed, because it doth weaken the body, and is hurtfull to the sight.

Q. Why doth Nature give to Love so great pleasure?

A. For preservation of mankind, which through the same is continued.

Q. Why doe they soone grow to gray haires, which be much given to Love?

A. Because they expell from them their naturall heat, whereby life is conserved and maintained.

Q. Why doth the haire of the head and eyebrowes of those that be fornicators and such roun soonest fall?

A. The Game of Love doth marvellously coole the superiour parts, which being made bare and voyd of blood and spirit, cannot digest that which doth nourish the same. And so the vapours proceeding of digestion, be not sufficient and able to engender haire of the head and eyebrowes.

Q. Whereof commeth it that Lovers care not to spend the whole Night in Love?

A. Every vehement passion doth wholly draw a man thereunto, and suffereth him not to give himselfe to any thing else, but to that whereof he thinketh, and whereupon he bendeth his fantasie.

Q. Why bee Lovers so carefull of the sight and amorous lookes of their Ladies?

A. All Lovers are wont to suffer themselves to be fed with such allurements, and there is no part of the body that doth so well manifest and declare the interiour passions of the mind, as the eyes. Also we say that the eyes are the true harboroughes of the heart. And thereof it commeth, that when one kisseth the eyes affectionatly, as a thing desired: It seemeth that hee kisseth the thought, and the soule it selfe. Wherefore certaine Poets, with good reason have written that Love borroweth his arrowes from the eyes of Lovers, to serve himselfe against themselves.

Q. What doth move the Poets to faine Venus robe of Massive Gold?

A. That may be by reason of her rare

and excellent beauty, or else because shee is so much desired as Gold, some assigne the cause vpon the great summes of Gold that Lovers doe consume and spend vpon Love.

Q. What is the cause that Lovers doe use to forswaare themselves?

A. Love doth laugh at such periuries; Lovers therefore desirous to serve their God, doe swcare continually. Or else it proceedeth of a certaine lightnesse caused of divers thoughts which doe rise in their minds.

Q. How chanceth it, that men leave not to love a woman, although through age, or some other accident or chance, shee waxeth ill favoured and foule?

A. That commeth of love, which is blind, and being blind, cannot know or judge the imperfections of other. But how should he take knowledge of that which he cannot blame. And how can he blame that which hee is constrained to embrace and wholly to pursue.

Q. From whence commeth it, that most commonly wee be given fervently to love not those onely of whom wee never received

treasure; but those also whom wee neve
saw?

A. Every one beareth the Image of h
mind in his face, and thereof may be g
thered some signe or token of the wit a
nature of the person, by meanes where
we may conjecture whereunto she is mo
enclined, which is the very spring an
beginning of Naturall amity or hatred.

Q. *How chanceth it, that divers m*
cannot obtaine the grace and favour
their Ladies, although they doe serve the
honour them, and adore them?

A. Because (as *Aristotle* saith) there
nothing in them worthy to be beloved. B
what man is so voyd of Natures grac
but hath somewhat in him worthy
Love.

Q. *But what is the cause that some*
ters be better beloved of their Ladies, t
other some?

A. The Lady enriched with beauty a
good manners, is like unto the Sunne th
doth every where equally extend h
beames, which notwithstanding are rec
ved unequally, of some more, of some le
after their capacity. The starres also the

in doo beare some rule, so that after the saying of *Diogenes* the Stoique, the signes common to two persons, that is to say, under which the one and the other shall be borne, and those signes agreeing, doe cause the wills of the same two persons to bee joyned and united.

Q. *Why be these little and prety angers and fallings out which chance amongst Lovers, the refreshing and renuing of Love?*

A. That shall ever be, because Love is the flame that will goe out and dry, if it be not blowne and oftentimes moved: Or else we may well say, that the more the thing which wee desire is denied, the more we desire it.

Q. *Whereof commeth it, that we be ashamed to communicate to others our desire and lust to the combate of Love, and of other appetites and desires, as to drink, eate, sleepe, and such like, wee be not ashamed?*

A. Because that the same carnall affection is not so necessary nor profitable for this life as the other appetites be.

Q. *Whereof commeth the diversity of weapons wherewith Loue is wont to wound men and women, fishes, birds, and other fowre footed beasts?*

A Of

A. Of the divers nature of things that he assaileth.

Q. You will say, that beauty failing love decreaseth?

A. I would say, yea, because Love is no other thing but a desire of beauty.

Q. Whereof commeth it, that a man being touched with Love, cannot ridde himselfe of that passion by any dexterity, policy or wit?

A. Love is a certaine estate and plight that doth wrap and fold the mind of man and with a certaine sweet motion doth transport him into the thing by him desired. This affection riseth by the contemplation and judgement that hee hath of beauty, which causeth him to conceive in his Spirit and Mind such admiration and desire, that whether hee will, or no, he is caught in the Ginnes and Nets of Love.

Q. What reason have certaine people in the North parts, to seeth with water certaine stone called Gagates, causing their spouses before they lye with them, to drink thereof?

A. That is to know whether they have made any fault or not before. For the pe-

very of that stone is suddainly to force them to make water that have endured, and suffered the act of man.

Q. *What is the cause that women which be of very hote nature cannot conceive?*

A. For that vehement heat doth destroy and corrupt the seed; and therefore they which be very hote, are commonly fruitlesse and barren.

Q. *Why doe some women love men that be blacke, and other, those that be faire and well coloured?*

A. Women of feeble sight love them that be blacke, because blacknesse doth joyne and unite the sight too much disparkled, and by this meanes doth comfort the same: Or else we may well say, that every thing doth love and desire his like. They therefore which be hote of nature love them that be blacke; because they be more prone to heate. Other which be of colder Nature doe love them that be white; because they be of cold Complexion, the Mother of whitenesse.

Q. *Wherefore have the ancients compared love to drunkennesse?*

A. For nothing else, but because it maketh

keth men (which before were cold, heavy and covetous) lusty and liberall.

Q. Wherefore doe not common harlots conceive: or if they doe, it is very seldome?

A. The diversity of the seeds doth let conception, and causeth that the same cannot be retained.

Q. What meaneth it, that the purse of Cupido *is tyed with a Leeke?*

A. This proverbe doth declare that Love is liberall, and findeth no let to put his hand in his purse.

Q. Which is greatest, the hurt or profite that commeth of Love?

A. He that doth not love of himselfe, effecmeth the losse to be greater then the profite.

Q. Thinke yee that Love hath judgement or no?

A. How can he with judgement cause Lovers daily (as every man may see) to fall into such enormities.

Q. Whereof commeth it, that for the most part, the Children which married women doe borrow, or which be not lawfully begotten, commonly called Bastards, doe resemble more their husbands, then those that

that he legetimate or lawfully by them begotten?

A. The reason commeth of an imagination that they have to be suddainly taken or espyed of their husbands: And so their husbands be alwayes in their fantasie, for it seemeth to them that they be continually before their eyes, and that they say to them: what doest thou, thoulhameleſſe whore? Is this thy assured promise made unto me at the marriage day.

Q. Wherefore be young women more prompt to laugh then others?

A. Young women are under the safegard and tuition of *Venus*, the Goddesse of laughter, and so they doe easily laugh. It may also be said, that they have tender and delicate bodies, and laughter is no other thing then a spice of Joy, wantonnesse or tickling.

Q. Doe you thinke that Love is so blind as he is painted, or that his sight bee good?

A. Wherefore should not I thinke him blind: sith amongst my neighbours I see the most ill favoured to be best beloved of the faireſt.

Q. What

Q. *What people (after your mind and judgement) be most worthy to be beloved?*

A. I thinke those that be learned: because they may give pleasure to the body, profit to the Spirit, and make their fame immortall.

Q. *Wherein is the subtilty of women most discovered?*

A. In that they seeme to love one alone, and nevertheless doe give themselves to many.

Q. *What woman thinketh her selfe most worthy to bee beloved, the faire or the foule?*

A. Before I shall answer you, shew me a woman, that thinketh her selfe to be foule.

Q. *What meaneth it, that the lookes of Ladies doe wholly turne us from all other objects, and doe draw us unto them?*

A. The lookes of Ladies be neere neighbour to the Image and imagination of beauty then any other thing, which above all things doth ravish our senses, and they doe pleasantly bind and captivate the same of purpose, in the end to bring them to subjection.

Q. Wh

Q. What be the conditions that an amorous Lady ought to have?

A. That she be not covetous, that she be courteous and easie to be spoken unto, neate and secret in her doings.

Q. What properties be requisite in a Lady that right well may beo called faire?

A. That she have a faire and a comely personage, a faire neck, a small body, a little mouth, and white teeth and cleane.

Q. Is this a proverbe good? Love him that will love thee?

A. Yea very good: for he is a beast that will not love, being beloved.

Q. Whether is the man or the woman more subject to love.

A. That question is very evident, a man is sooner taken and wrapt in love then a woman. For we see that the man, which is borne to a thousand good and great enterprises, doth for loves sake abandon all glory and honour that he may receive.

Q. Why have the ancient and they of these dayes, painted love with wings?

A. To declare that the desires of Lovers be high, and labour to attaine high and great enterprizes.

Q. Who

Q. Who deserveth more to bee favoured of love: the faire of simple and honest meaning, or the foule that is sage, crafty, and well advised?

A. Prudence is the beauty of the mind which continueth longer then the beauty of the body.

Q. Can love be without Iealousie?

A. I thinke not. For testimony whereof be *Ovid*, *Virgill*, *Plutarch*, and *Boccace* who writeth in a Sonnet: If Love live without Jealousie, &c.

Q. Why be Ladies sooner amorous of a Souldier, then of a learned man?

A. Souldiers be more liberall, and not so subtill as Schollers be, more easie to be allured with enticements of women. There is no Souldier so brave, if a woman say nay to him: that he hath a faire beard, that his leggs be well proportioned, that he is comely on horseback, strong to encounter and overthrow his enemy, but incontinently doth give over and submit himselfe unto her will and pleasure.

Q. What is the cause, that many despising their wives, be so fond upon curtezans and Harlots?

A. The

A. The Curtezans suffer not themselves to be seene, except they be first painted, but wives must often be seene of their Husbands, which causeth them to seeme not to be so faire. Or we may say that wives continually be at their husbands backes, misusing them with vile and unseemely words, which maketh them to tast of other meates, and causeth them to imagine a thousand other appetites and lusts.

Q. Wherefore have Lovers so feeble voyces?

A. Of the feare that they haue to displease their Ladies. And therewithall the unequall motions wherewith their Spirits are moved, which forceth this feeblenesse of voyce.

Q. Whether doth Love shew her greatest force, either in making the foole to become wise, or the most wise, or advised man, to become a beast?

A. If there be more paine to breake down, then to build: I beleeve there shall be more adoe to restore wisedome to him that hath lost it, then newly to make him wise. For love and folly, be nothing else, but an alienation of the good sense and wit.

Q. May

Q. May a man dye, through vehem Love?

A. Of this the History of *Seleucus Antiochus*, may testifie and beare witne which may be reade in the first Tome the Pallace of pleasure, lately published.

Q. Which should bee the greatest hear breaking, the Lady dying in our sight presence, or in our absence?

A. I would thinke by her presence, the eyes doe give greater feeling of dole and griefe then the eares.

Q. Whereof commeth it, that men ha diverse judgements of the beauty of wo men?

A. It is a proverbe derived from the a cient Greekes, that all faire and beautif things, be hard to be judged: even so of th difficulty commeth this diversity of judg ments.

Q. How chanceth it, that many w be esteemed men of very good judgment, a surprised with the love of foule, and ill fa voured women?

A. It may be that they have marked certain beauty in them, which doth appea outwardly. In like manner, Painters an Musitian

usitians have judgements of draughts and ccords, whereof none doe take heed, but ch as have skill in the same.

Q. Doe you thinke the discovering of ove, to be the cause sometime that a man taineth not his desire?

A. That chanceth many times by reason at such women doe love their honesty ery much.

Q. Is the travell greater in secret and ncealed love; then in that which is discovered and open?

A. Without doubt there is greater aine in concealed love: because a man annot vent the heate of love concealed, hich by communicating and counselling ith some other, may be made more comortable and easie.

Q. Whether is more constant in love, the an or the woman?

A. The man, being both of body and irit more firme in all affaires. And naturally he is more constant and of better perwasion in love.

Q. Whereof commeth it, that he which oveth is most commonly beloved?

A. That peradventure may come, because

cause our Spirits cannot resist the amorous shots which doe proceed of the sweet looks that Lovers doe continually cast one upon another. Or else we will say: that it is the property of nature to couple and joyne like to like, and to scatter and divide the things which have no proportion together.

Q. Wherefore doe men say, that to sneeze is a good signe in the deed of love?

A. Because it commeth of the braine which is as it were the little Canon, and withdrawing place of all the Senses. And it seemeth that all the Senses do agree and give their assent to the sentence and conclusion of Lovers.

Q. Whereof commeth it, that secret love is more burning and fervent, then that which is discovered and open?

A. That chanceth because the secret Lover hath no meane of ease and rest to let out the fire that doth consume him, the vertue of love being of marvailous force and strength, and so not able to attaine the thing which he loveth best, is unto him greater travell and paine, then if he enjoyed it, or might discover it to his friend for his comfort.

Q. Whe-

Q. Whether were it better that there were love or no love?

A. I beleeve it to be better that there were love, for so much as it bringeth unto us more good effects then evill, and to my mind and opinion *Plato* agreeth, who making a definition of Love, doth say, that it is nothing else but a desire to get and obtaine a faire and beautifull thing.

Q. Think you that one may be in love with another, onely upon fame and report?

A. If Love be wont to place himselfe in the chamber of our minds, by entry through the gates of our eyes, who doubteth but likewise he may enter by the doores of our eares, to harbour himselfe in our understanding. *Boccacio* in his *Decameron*, and *Plutarch*, be of the same opinion. Example thereof may be seene, by the History of the Duchesse of *Savoy*, and the Lord *Iohn* of *Mendozza*: which may be reade in the Pallace of Pleasure aforesaid.

Q. What doth incite a man more to vertue: either honour: or the desire that he hath to please the thing he loveth?

A. I do not judge or think, that Love doth serve for a spurre to prick men to vertue: suppo-

supposing that a man desireth it for no other purpose, but to enjoy it.

Q. Whereof commeth it that divers men have remained long time without loving any person, and afterwards have been wedded with love?

A. I say that the vertue of the Planets hath wrought it: for in this Universitie of things nothing doth move it selfe, that doth not take it's first motion of the Planets.

Q. Who loveth most fervently, the hardy or the Coward?

A. It is the bold and hardy; for the Coward commonly dareth not advance himselfe forth to prove his fortune.

Q. Are ye not of this opinion, that he which is more lively and of spirit more excellent, is lesse content with one Love alone?

A. Yes truly, and that is accustomably seene among men and women: for why? To content himselfe to love in one place is an act of pusillanimity, and of small heart and courage, which is the cause that no mistresse doth not content her selfe with a thousand Servants.

Q. Which is greatest paine; to get and obtain

taine the love of one, or to maintaine the same being gotten?

A. To maintaine it after my judgement, because of the great inconstancy of Women which doe soone fill and satisfie themselves, and are quickly angry and soone weary, lightly found and soone forgotten, very slippery Cattell.

Q. Who is more easie to be perswaded that they are beloved, the Man or the Woman?

A. The Man, and that may be clearely seene; for Ladies neither by long service, great gifts or otherwise, can perswade themselves to be beloved, but evermore they be ready to reply, that man doth dissemble and counterfeit the truth.

Q. What doth certifie the woman that she is loved?

A. The perseverance indeede.

Q. Is there no other signe then perseverance?

A. To be jealous of them, and to be liberall, if perchance they be covetous, as indeed they bee for the most part.

Q. *Why is Love painted by some in the forme of a Shepheard?*

A. Because they which pursue and follow love, be more like beasts than men.

Q. *Which hath greatest force in men, hatred or Love?*

A. I would say, that the passion of Love should be greatest. And why? Man through hatred never killed himselfe, which men do oftentimes through extremity of Love.

Q. *Is Love blind as he is painted?*

A. The vulgar and common love is blind, but the celestiall love is not, which with great dexterity it openeth and discovereth the greatest secrets.

Q. *Whereof doth it come, that Lovers have so little knowledge of the imperfections of their Ladies?*

A. One great motion doth let another. Every Lover then being troubled in spirit, the judgement of his sence is impeached and letted in such wise, as it remaineth blind in the thing which he loveth.

Q. *Why doe Lovers so often bre-*

heir faith and promise one to another?

A. Youth aboundeth in heate, and is ubject to divers and many things, and annot stay it selfe in one thought; whereby it proceedeth, that the ancients ave made *Venus* the mother of Love, whom many Lovers doe follow.

Q. Doe ye thinke that by Magicke rt the heart of an obstinate woman ay be mitigated to condiscend to the leasure of a Lover?

A. All they that have written of aturall things affirme the same. The Divines say contrary. And I in the diersity of opinions in so great men dare ot declare mine owne.

Q. Is it possible that a Covetous an may become amorous?

A. The forces of Love have alwayes eene more brave and fine, then those f Covetousnes. So I beleeve, that love annot onely make the Covetous liber all, but also prodigall; For as the covetous have had no measure to get goods, they may have as little to spend hem, if they thinke that by money hey may enjoy the thing that they love.

Q. Wherefore have Men more liberty then women, to love in moe places then one?

A. Take modesty, shamefastnes and feare from Women, and yee take away their lives, which chanceth not to man.

Q. Wherefore be Lovers continually ready to demand the hearty good will of them that they love?

A. The Heart is the seate of desire and of all knowledge, all which be ready to obey the thing that it loveth, the Image whereof representing it self pleasant before the eyes of Lovers, doth ravish from them both the heart and the principall parts. And thereof commeth, that being as it were robbed of themselves, and oppressed with intollerable bondage, they require with all importunity to be restored and placed in their intire and former estate.

Q. Whereof commeth it, that commonly we suffer our selves to be allured to love things whereof there is no hope to attaine vnto?

A. That is for lacke of knowledge

of the beginnings of Love, the which are light and little. And although that all hope is cut off and taken from us to enjoy the sweet imbracements which Love doth promise: Nevertheless the beauty of the thing beloved, doth delight us, and the remembrance thereof doth occupie the Braine. Such passions have beene called of our elders, Dumbe desires; because they doe still and stealingly possesse the heart unaware, and by little and little take increase. And our reason should not be hindered if it were [illegible] by hope.

Q. Wherefore bee all the joyes of Lovers uncertaine?

A. Because in Love there doe daily chance divers casualties; as Suspition, jealousie, anger, peace, refuse, disdaine.

Q. Why is Love compared to a darke Laberinth or Maze?

A. Because the entry and comming in is easie, and the going out impossible.

Q. Wherefore doe men compare Love to a Crocadile?

A. The nature of a Crocadile, after

the mind of those, that have writ
of Naturall things, is to follow the
that flye from him, and to flye fr
them that doe follow him: and so i
with Love. Therefore I give counse
that whosoever will enjoy the effect
his desires, that hee be not too shar
and eager to pursue & follow his La

Q. *Beleeve yee that Love and g
judgement may be together?*

A. I beleeve no; for then the fou
and deformed should never be belove
But we see not onely the contrary
happen, but which is worst, those th
be the vilest, indued with most treaso
and least loyaltie and faith, how fou
soever they be, are most commonly be
beloved.

Q. *Whereof commeth it, that diver
which loved fervently to have so
comfort, did sodainly lose that gre
heate of Love?*

A. All vehement love doth n
long continue; for within a while th
spirit hath leysure to examine it sel
and to returne to due understandi
thinking upon all things that migh

viol

violate and corrupt the same, whereby the sensuall appetites be by this meanes restrained.

Q. *Why doe men call Love both flame and fire?*

A. It is not possible better to expresse how insupportable a thing it is, considering the heate of the desires which it engendreth in the hearts of his servants, and the tyrannie that he useth towards those which are under his power, whom hee bringeth to ruine, and consumeth like fire without any pitie.

Q. *Why are men rather amorous then women?*

A. For that they are of hotter Complexion, and their spirits more quicke and prompt.

Q. *Why be women more firme and stedfast in Love then men?*

A. Because things wch of themselves be cold, be lesse subject to mobility and inconstancy, then those that be hot.

Q. *Whereof commeth it, that women be more easily perswaded to be loved then men?*

A. Because they esteeme themselves much

much more then there is cause.

Q. But why be they angry, or wh[illegible] doe they frowne and lowre, when men [illegible] they be foule or olde?

A. Foulenesse most commonly com[illegible] meth of age; and age is the high-way [illegible] death, which naturally doth annoy an[illegible] displease all persons.

Q. Wherefore is it said; that th[illegible] Cough and the passion of Love cannot [illegible] kept secret?

A. They be two things of [illegible] force, for the cough troubling the body canscantly be concealed or hidden. Lou[illegible] is a passion proceeding of a certaine fi[illegible] which by the eyes is discovered (an[illegible] manifesteth it selfe by the colour of th[illegible] face,) and by all the actes of a Lover [illegible] may be comprehended and knowne; so that without great paine and difficulty it cannot be hidden.

Q. From whence doe the amorou[illegible] send forth so many sighes?

A. Their continuall thoughts send all the heare to the heart, whereof i[illegible] commeth, that necessarily it is conveni-ent for them to respire and breathe,

of

of which respiration, sighings be forced: whereby the coldnesse of the ayre is drawne to temper the inward heate. That may also rise of the consideration of the time lost, of the detestation that commeth of lecherie, of the diminution of honour and reputation; and finally, that the successe of dishoneſt loue, is tragicall, noysome, furious, and miserable.

Q. Wherefore have the ancient painted Loue holding Flowers in one hand, and Fish in the other?

A. To shew that Loue is a Lord both of sea and land.

Q. Thinke you that Loue doth yeeld greater force, courage and strength, to him that doth combat and fight in the presence of his Ladie?

A. There is nothing more certaine. And for this cause was brought in and ordained the brave and lusty company of the errant and wandering Knights, to give pleasure to Ladies by Justs and Tournies.

Q. Who receiueth most contentation, the victorious and loving Knight, or the gentlewoman for whom he hath fought?

A. The Knight as I suppose ough
to be best contented, as having cause
content himselfe with his owne act an
deed of Chiualry. For he that doth bes
is worthy of greater praise: And he th
runneth best for his Ladies sake, is be
worthy to enjoy her.

*Q. Wherefore doe amorous Ladie
impute that to fortune which chance
contrary to their hearts desire?*

A. Because they like rash creature
without due consideration, esteeme a
things to be ruled and governed b
Fortune.

*Q. Is it loue, to loue the Image of
woman?*

A. It is not loue, but rather mad
nesse.

*Q. What be they that loue by a cer
taine destiny and influence?*

A. They that can give no reason
any cause of their loue.

*Q. Doe ye thinke it to be true, th
the Goddes were Lovers?*

A. You must know, that the old an
antient Poets were great Divines, an
speaking of one thing, they signifi
another

another. True it is, that there be divers well learned that cannot abide Poeticall Allegories, which after my judgement have no great reason on their side.

Q. *Wherefore was* Paris *desirous to see the three Goddesses naked, when he was appointed arbitrator of their Beauties?*

A. To giue better judgement by viewing the proportion of their bodies. O how many faire and beautifull be there in outward appearance, which voder their sumptuous garments and crimson Robes be full foule and ill fauoured: that if *Peter Grubbe* of *Belchelanger*, or *Ioane Stubbes* of *Norton Follie*, viewed them naked as *Paris* did the Goddesses, they should runne home for the next Gemman or Iustitian of peace to entertaine them, for they would scarce vouchsafe.

Q. *Thinke you that the beauties of Ladies is a commendable argument to dispute of?*

A. Wherefore not? seeing that the wisest haue written beauty to be a gift of God.

Q. What

Q. What mooved the ancient to say, that Love is Lord ouer gods and men?

A. Becauſe all that which is made either in heaven or in earth, is made for Love. Remember what the Philoſopher ſaith: *All things doe move that men doe love and deſire.*

Q. *Which is moſt to be feared? The bowe of Love? The mace of* Hercules? *Or the ſword of* Mars?

A. The bowe of Love, and ſpecially when hee ſhooteth his Arrowes of Lead. But not ſo much when he ſhooteth his arrowes of Gold and Silver.

Q. How is it poſſible, that Women ſhould have faces of Angels, and heads of Divels?

A. Be not Divels called Angels in holy writ? Read the Scriptures and you ſhall be reſolved.

Q. Doe you thinke that a Lover may bee enchanted by the ſight of his Lady?

A. If Sheepe after the mind of *Virgil*, by a looke may be charmed? How much more may delicate Love be ſubject to enchantments.

Q. C

Q. Can women by any celestiall influence be made better or more rigorous toward their loving servants?

A. The Mathematiques, Astrologians, and Magitians, by divers and many experiences and peremptory reasons affirme the contrary.

Q. How can the fire of Love (not participant with any other element) inflame our hearts?

A. It is onely a manner of speaking very common to Latinists, called *Metaphora.*

Q. Whereof commeth the love of two which doe equally love each other?

A. Some thinke that it commeth o their conversation & mutuall familiarity: other of Angels and spirits assigned to each man. And other of the concurrants and conformity of the Planets.

Q. Whereof proceedeth the rare beauty of women?

A. Some doe say that it commeth of the temperature of the elements: other doe tell reasons more excellent.

Q. Why did Euripides say, that Love was like a Tragedy?

A. Because

A. Because that love is evermo
accompanied with heavineſſe, wi
complaints, and with a hard and bitt
end.

Q. *Is there any difference betwee
the grace of a woman and her beauty, o
whether be they all one?*

A. I beleeue that there is a difference
for the one hath a greater force then th
other to cauſe a man to be content an
ſatisfied.

Q. *Whether is it a greater adventur
to get the grace of a faire woman, o
elſe to recouer it, if it were loſt?*

A. It is a greater act to recouer it a
I beleeue, women being of their owne
nature diſdainfull and ſtout in their o
pinion.

Q. *How may a man doe to obtain
and get the fauour of another?*

A. Some do ſay by merit, ſome other
by fortune, other doe impute it to the
conformity of nature, and ſome do attri-
bute the ſame to influence or deſtiny.

Q. *Whether of theſe three qualities
be beſt to obtaine the grace of women,
Beauty, Riches, or Learning?*

A. They

A. They which be faire desire to have faire servants. Rich, those that have wherewithall, and the learned love them that be learned: But most commonly riches is best liked of women for their maintenance, although with wise women learning is of greatest price.

Q. Is it possible that a Lover see continually the things that he loveth?

A. That chanceth to those specially that be not touched with Love, that is to wit; which can represent to themselves those which be absent by cogitations.

Q. How may the heart of a Lover live that is not beloved?

A. He may live very well, considering that it is more pleasure to love (as I have at other times affirmed) then to be beloved.

Q. May a man establish lawes to Lovers?

A. I thinke not, but yet I will not deny that they which love by a certaine gift of nature or chance fatall, lawes may be established, whereunto they may subdue themselves.

Q. *Is there any thing in the wo*
that may retire, and draw an amor
man from the thing that he loveth ?

A. Onely disdaine may withdr
him more then any other thing.

Q. *Why doe the ancient paint C*
pido, *to force himselfe to plucke*
branch of Palme out of the hand of a
other Cupido ?

A. In ancient Bookes there is r
meinbrance made of two *Cupidoes*, t
one chaste, the other lascivious an
dishoneſt. The chaste is he that dot
strongly bind and bring him that is la
civious and dishoneſt into subjection.

Q. *How can a Lover dye in himself*
and live in another ?

A. This is cleare, that the heart
more where he loveth, then where he
giveth life.

Q. *Wherefore be the angers of L*
vers of so little continuance ?

A. Because they are angry for trifle
and things of nothing.

Q. *How many sorts of Lovers b*
there ?

A. Two sorts : the one after *Pla*
celestiall

celestiall, and the other vulgar and terrestiall.

Q. *How commeth love in us, by judgement or by destiny?*

A. Most often by judgement, for divers times men judge before they done.

Q. *Is there any pleasure in the world that surpasseth the contentation of Lovers?*

A. No, for why, the desire commeth [illegible] which [illegible] throughout all the body.

Q. *Wherefore doe men esteeme women to be an evill, like to the fire and to the sea?*

A. Because there is no day, but that by womens evils doe come an infinite of misfortunes.

Q. *Which proceedeth most from women, sweetnesse or bitternesse?*

A. For one sweetnesse, comes a Sea of sharpe sowre bitternesse.

Q. *Whereof commeth it, that men compare the state of Lovers to a ship upon the sea?*

A For

A. For the great dangers where they daily be.

Q. What would a true Lover do being a farre off, when he seeth the ſea (wherein his Lady is) to be in danger of drowning?

A. He would make vowes to Love and with joyned hands beſeech him to ſave her, though it coſt him a Tap ſo big as the maſt of the Ship, to offer to his Godhead.

Q. Why doe wee love the body ſo much being but earth and corruptible?

A. We love it, becauſe we cannot alwayes have it.

Q. Can the love of the body and the ſpirit agree together, or whether they contrary?

A. They be contrary, and one gainſt the other.

Q. I would know whether the body alone might content the Lover?

A. Not if he be vertuous, gentle and of a good nature.

Q. When a woman anſwereth nothing to the requeſt made unto her, is a ſigne that ſhe agreeth thereunto?

A. Some

A. Sometimes yea, sometimes no: whereof a man can ground no certaine iudgement if he pursue no further.

Q. Wherefore doe young women love perfumes so much?

A. They be all *Venus* children. And the Greeke Poets affirme, that *Venus* never departed from any place without leaving an exquisite perfume behinde her, for witnesse of her presence. Besides this, all perfumes and good odours doe either open the appetite or else prouoke *Venus*.

Q. Wherefore doe men compare the beauty of a woman to a flower?

A. Because it is soone come and soone gone.

Q. Why doe men feigne that Love liveth among flowers?

A. Because that flowers give continuall hope of fruit: and even so doth Love, for hee nourisheth and entertaineth his servants continually with hope, trusting to enjoy at the last the fruit longed for.

Q. Of two Lovers, which shall wee esteeme more to be favoured, him from whom his Lady shall take away a Nose-

gay

gay and put it in her bosome, or him whom she shall giue a nosegay that she selfe did weare?

A. The properties of women is take and not to give. J say then that shall be best beloved, to whom she sh give the nosegay.

Q. Of what colour should women most desired?

A. I would desire them to be of t colour wherewith men paint vertu which i, Red: but men doe desire t pale, and yet they themselves desire beeted.

Q. Of whom have women learn to close their eares, against the suppli cations of poore Lovers?

A. Of the Serpent *Aspis* which deafe and venemous.

Q. Wherefore doe men say, that woman hath the looke of a Serpent, an the eye of a Basiliske?

A. By reason of the great subtilty an craft, wherewith they use to entr and draw men to their love.

Q. Be Hearbes medicinable for lov

A. Yea J have seene the experienc

there

hereof at *Mantua* a City in *Italy*, al-
eit *Ovid* cryeth out, that loue can find
o remedy in hearbes.

*Q. Wherefore is the life of a louer
ot beloued, compared to hell?*

A. He that made such comparison
id it by good judgement.

*Q. Thinke ye that women be the
reatest goodnesse that is in all the
orld?*

A. They that judge and esteeme so
e blind, and have placed their sences on
arthly things, but they whose minds
e directly bent on high would say
he contrary.

*Q. Is there greater sweetnesse then
itternesse in amorous death?*

A. Bitternesse in all things doth sur-
mount and passe all sweetnesse, and spe-
cially in love.

*Q. Why doe women generally hate
warre?*

A. Because it retaineth men, and
thereby are deprived of their service and
entertainment.

*Q. Doe louers liue in more peace and
quietnesse being neare or farre off?*

A. They

A. They live better in peace a f
off, that J can speake by good exp
ence; for it is not long agoe that I
ing servant to a Lady of *Placentia*,
City in *Italy*, shee assured me to ha
proved in herselfe, my saying; and it
not yet three weekes, that a Lady who
I serve, with all devotion said the li
to my great griefe and sorrow.

Q. *Must we be ceremonious in lov*

A. All true Lovers live in love wi
fidelity and integrity of heart, witho
any ceremonies.

Q. *Is it more pleasure to Love*
to be beloved?

A. J beleeve to love, considerin
that it commeth and proceedeth of
free and franke action and deed.

Q. *Who is better content, the Brid*
groome or the Bride when they embra
each other?

A. The Bride, and that it is so, y
shall see them continually rise up merr
and joyfull in the morning.

Q. *What signified the antient Poet*
by casting the Girdle of virginity to b
unknit at Marriages?

A. Wha

A. What else, but that the Bride
ust change her estate, and signifieth,
at she was untied (that is to say) made
to this end; that like a good hus-
ife shee should not be slothfull, but
e about her house, and looke to all
rs of the same.

*Q. Which is best married, the Maid
en perforce, or the man whom shee
ueth?*

A. In the act of marriage will ru-
h, and not force.

*Q. Is Love a thiefe? What is hee
customed to steale?*

A. He is a thiefe, and a great robber
hearts.

*Q. Doe you thinke it theft, to rob
meane of Beauty?*

A. Is there any greater theft? Is
Beauty the cruellest tyrant that is?

*Q. Wherein doth the Beauty of wo-
n resemble the Spring-time?*

A. For it doth soone passe away
perish.

*Q. Wherefore be all things more dis-
sed to love in the Spring-time, then
y other season?*

A. Be-

A. Because that then the humo
doe move themselves, and the h
doth waxe hot.

Q. *What is the greatest happi
that man can have in love?*

A. To possesse and play with
Lover, without jealousie or suspicio

Q. *The eyes of the Lady haue
such force upon the heart of the Lo
as the beames of the Sunne have
things on earth?*

A. Yes doubtlesse, if the lookes b
morous, otherwise it is cleane contra

Q. *The time imployed about lo
it well bestowed, or ioin lost?*

A. If a man bestow his love well
loseth nothing, but doth rather gain

Q. *Is loue subject to time, as al
ther creatures be?*

A. Love is free, and is in prop
above time.

Q. *What is the greatest pleasure
a true Lover can feele?*

A. To thinke that he is bor
serve and please his Lady.

Q. *Be our hearts drawne by
morous woman, as the Cloudes by*

Cecias, *Iron by the* Adamant, *and straw* Awmbre?

A. There is farre greater force in the awings and inticements of women.

Q. May Love be well called and earmed an Enchanter and Magi-

A. His effects be supernaturall: and herefore to be esteemed a Magitian, and morethen a Magitian.

Q. Wherefore have certaine wise en painted Love with his eyes vn-

A. To shew that nothing is hid from im, and there is no craft unknowne nto him, whereof hee hath not the ounterpoiz.

Q. Doe ye beleeve, that a true Lover oth thinke, that he may merit the grace f his Lady by his service?

A. All true Lovers doe judge and steeme their Ladies to be of inestimable rice and valour, otherwise they could ot be induced to love them. And if it e so, how can a Lover be so arrogant o thinke that for a little dured travell e can get such favour.

Q. *Whereof was Love made?*

A. He was composed of pleasure displeasure.

Q. *Wherefore be women compar* Proteus?

A. Because of their great inconst cie.

Q. *Whereof proceede so* Bawdes?

A. Because many desire to dep of other, rather then of themselues.

Q. *How is it possible for poore Lo to end their travels?*

A. By despaire, never to be fortu in Love, or never to enjoy the e thereof.

Q. *Why be young Whores comm old Bawdes?*

A. To cause other to feele the p sure which they whilom did feele the selves. Or else because they would all other were like themselves, that might have no cause whereof to shames.

Q. *Falling into the hands of a p lesse woman, what were best to doe?*

absent himselfe from her, and to p

ver into some other Country? Or else have her daily before his eyes, and to ake occasion of travell?

A. The surest thing is to absent himselfe farre off.

Q. I desire to know if the ordinances of Love be reasonable or not?

A. The principall ordinances of Lovers are, that they love equally: and that betweene the Lover and his Lady there be nothing hidden. And thus I esteeme the ordinances of Love to bee very reasonable, seeing that he useth such equality in things unequall.

Q. Doth Love use his lawes with equity or with riger?

A. He that understandeth them well, shall find that Love continually hath used and doth use his ordinances with great equity.

Q. Be not the lawes of Love subject to other lawes?

A. The lawes of Love be soveraigne above all others.

Q. Are they contrary to the lawes of Nature?

A. No, they be rather conformable

unto them, and bee as it were
thing.

Q. May love be called an exc
Physitian?

A. Nay rather a hurter of men
how can he take upon him the tit
Physitian, that cannot heale any
wounds but those that he himself
keth.

Q. Of what power is the Sceptr
Love?

A. Able to make them fre
hardy, and patient, that will follow
trace.

Q. If Love proceed of Idle
how can the same make men inge
and witty?

A. Love hath alwayes done and
doth great miracles, and therefore
him to doe that is no great marvell.

Q. How may Lovers be most
tearmed: fooles or wise men?

A. I will call them wise, if they
well set and placed their love, a
loving doe not lose themselves. B
I will also esteeme them, if they love
thing without reason and nature.

not worthy to be beloved.

Q. Whereof riseth Iealousie?

A. It commeth to some of the feare they have to lose the thing that they most love. To others, to see that which they love, to love another.

Q. Who is most jealous, the man or woman, and which of them hath greatest occasion?

A. The woman is most jealous, but the man hath the greater occasion: the reason thereof and the cause I will keep silent for this time.

Q. Is the Iealous person blind, or hee a good judgement to serve.

A. If Iealousie be moderate, it sharpeneth both the judgement and sight in such wise, as it seeth and knoweth all: but if it exceed, it is more confuse and then a Mould.

Q. Whom doth Iealousie become: or whom doth it not become?

A. Iealousie is not comely in him that hath experience of the faithfulnesse of his Lady, but Iealousie is not uncomely in him that is a new Lover.

Q. Think you that where love is gr[eat] there Iealousie may be great also?

A. Many doe thinke the contr[ary] because that the vehemency of l[ove] doth so transport the person, that h[e] never separated from the thing that loveth.

Q. Were it good for them that Iealous to dye without cause in t[heir] rage: what should they feare more?

A. It should be well imployed.

Q. Whereof commeth Iealousie?

A. Of envie and love.

Q. Is the Iealous man without ju[dge]ment?

A. Not alwayes, considering th[at] most commonly the scapes of Lad[ies] are discovered: and hee is very bli[nd] that cannot perceive them.

Q. What is the property of Iealousi[e]

A. It is to serve a thousand deaths, prepare embushments for the honour Ladies, and to mingle in the middest other pleasures, poysons, mischiefes, hatreds.

Q. Doe ye thinke that Love doth o[f]ly intrap the light and tender hearts

A.

A. I doe thinke that it intrappeth all, and there is none that is able to shut the gate against him.

Q. Is it possible that a noble spirit for small matter may be entrapped?

A. I beleeve that it may, for every gentle spirit for each little trifle is enamored, whose noble and gentle mind is subject to Love.

Q. Is it sufferable to falsifie faith in Love?

A. Why not: sith it is nourished onely with deceit, treason, and falshood.

Q. Is the service of Love more troublesome then others?

A. In effect it is more weighty and troublesome: but in will much more ease to be digested.

Q. What is it that pacifieth Lovers in their greatest travell?

A. It is hope.

Q. Wherefore doe they faine Love to be tyed to a pillar of Iasper, with a chaine of a Diamond and Topace, dipped in the flood Lethe?

A. To provoke women to be pudike and chast, and to turne their eyes from

the wanton allurements which the Lovers doe use towards them.

Q. Should the ingrate or unkind woman be beloved?

A. No, because there cannot be found a worse vice then ingratitude. Wherefore we ought to deeme her wholly transformed into the nature of brute Beasts.

Q. Which is the truest service in Love?

A. A stedfast and a constant faith.

Q. The Lover that is loved, is he Servant or a Master?

A. He is rather a Servant then a Master, for so much as he is clogged with a double chaine. To love and to be loved by two chaines, although that the one be voluntary and the other by necessity.

Q. Doe you thinke that a woman without the prejudice and hurt of honor, may satisfie one that hath served her a long time and season?

A. I dare not say without prejudice. But yet I will affirme that she is to be excused, if she give him some ease that hath

hath long and faithfully served her.

Q. Which is the greatest ingratitude that may chance in love?

A. Not to reward at all his Services.

Q. Why is the service of Love worthy of greater rewards then other?

A. Because the longer one continueth therein, the greater bitternesse he endureth and suffereth.

Q. Thinke ye that Love hath placed his principall treasure in women?

A. I believe so, because it hath given them the Soveraignty above all

Q. Who is the most fortunate in love: the Attendant, or the possessor?

A. The possessor hath one contentation, but the attendant hath more then a thousand.

Q. Is Love the cause of good or evill?

A. Of good, seeing he maketh fooles wise.

Q. Why doe men say that Love is a perfect Musitian?

A. Because hee mineth the spirits and affections which before had no agreement.

Q. Why doe men say, that a faire woman is a monster in beauty?

A. Because it is as rare thing as Monsters be.

Q. Doe Courtizans love, or doe they faine to love?

A. There be many reasons to shew that they love not; but experience teacheth the contrary, for I know them that be madde for love, and others that dye for the same.

Q. Wherefore doe Lovers many times take upon them long Journies to absent themselves from love?

A. Because daily travell in Journies doo cause new and straunge things to appeare, able to cause a man to forget love. I speake nothing of the paines men have, not yet of the new loves that may chance, which as one naile doth drive out another, so they make and cause them to forget their first.

Q. Whereof commeth it that many Lovers, the more they be ill intreated

of their Ladies, the more they be inflamed in their Love?

A. That commeth of a certaine constancy of Nature. Or we may well say, that all Lovers be not masters over themselves.

Q. *Whereof doth it come, that the woman is more Iealous then the man?*

A. Because she is more fearefull and suspicious; or else because she loveth with lesse discretion then the man.

Q. *Whether is it more difficult to flye love, or to dissemble it, when one is entangled with the same?*

A. He that loveth not at all, nor is overcome with any affections, can without great paine dissemble love; but where love ruleth and mastereth, it hath such force, that in despite of us he doth manifest and shew himselfe.

Q. *How chanceth it, that divers great amities and friendships are upon small occasion turned into great hatred and malice?*

A. That commeth through the lightnesse and inconstancy of Lovers.

Q. *How*

Q. How commeth it, that he which soone taken with Love, doth soone for[get] it?

A. Hee is like to them that rid[e] great gallop, and by and by wo[rn] weary.

Q. Why be some more given to the kin, and of them take more pleasure, th[an] of other?

A. For the conformity of blood.

Q. What meaneth it, that although divers women being of Nature cov[e]tous and hold-fast, yet cannot giv[e] themselves to love those that be rich?

A. They doe that, to shew that th[ey] will not sell their good grace, but b[e] willing to give it liberally, as being [of] a noble and gentle Spirit: but how m[a]ny shall ye find of that mind.

Q. Why doe they esteeme it dangerous to love a man that is faire?

A. Because that such be most desired or they be of nature more proud th[an] other. For Beauty is the Mother [of] pride.

Q. Whereof commeth it, that wom[en] doe greatly hate those that have for[e]

them? and with greater malice if they carry away any thing of theirs?

A. The double losse which they receiue is the cause.

Q. Why should we not ground our loue vpon those that be too young?

A. Because they be inconstant, very bold, and euer more curious of new Seruants and louers.

Q. How chanceth it, that most commonly the beautifull desire to haue seruants and Louers that be faire? And the vertuous, those that be vertuous?

A. Similitude and likenesse doth engender and breed loue.

Q. How is it that they which haue a short or dimme sight, are more giuen to loue then other?

A. It may be because they see not the foulnesse and imperfections so well as others.

Q. Whereof commeth it, that the Country people doe loue peasants better then Citizens?

A. Because they be more affectioned to their like.

Q. Why doe women appeare fairer by

by candle light then in the cleare da

A. Because their painting or beau doth glister more by candle light th otherwise: even as our body and fle doth shine more being in the Sunn then in the shadow.

Q. Which of these were it best t serue: a Mayde: a married woman or a widow?

A. The loue of the maide is most con stant, of the widow much more pleasan and of the wedded woman more slande rous and hurtfull.

Q. Whereof commeth it, that man be so amorous of Nunnes?

A. Because the hidden beauty is mo desired, and because they be attired an coloured with ten thousand toyes: and it seemeth that all their words be so swe as Sugar and Rose-water.

Q. Whereof commeth it, that thos which be young are more amorous then other?

A. Because they trust to receiue greater pleasure.

Q. Wherefore is loue painted to be plated betweene slothfulnesse & hatred:

and

and that Idlenesse goeth before, and hatred followeth with wings?

A. Because Idlenesse doth engender love, and of love many times riseth hatred.

Q. Whereof commeth it, that women which of nature be timorous, be nevertheless strong and hardy in amorous enterprises?

A. Because Love doth darken their understanding, and in things wherein they should be most fearefull, doth harden and encourage them.

Q. Wherof doth it come that old women for the most part are imbraced of young men, and that sometimes old men doe sooner enjoy young women?

A. Old women through experience be very bold and hardy, and without any regard imploy themselves upon young men. Old men (because they be not to be feared, and that without suspition they may speake familiarly by good authority by reason of their age) doe come for the most part where yong men for nothing that they be able to doe can come.

Q. What meaneth it, that women

given

given to Love, bee more dispos[illegible] charmes and enchantments then men

A. Of their folly and fond beh[illegible] which is the thing principally requ[illegible] in charmes and Enchantments. [illegible] thereof it commeth that the numbe[illegible] women witches be greater then me[illegible]

Q. What is it that causeth most [illegible] union and conjunction of Lovers?

A. The diversity of complexion ca[illegible] seth the effects of Love to be divers. [illegible] most commonly the celestiall influ[illegible] ces bee the causes of their union [illegible] conjunction.

Q. VVhat doth it meane, that si[illegible] shepheards have beene taken with [illegible] love of some great Lady and Pr[illegible] cesse?

A. We evermore desire the thi[illegible] which we cannot have. But there is [illegible] a thing more strange, to see two p[illegible] sons of divers fortune, the one to [illegible] for the other. *Reade the History of T[illegible] credi, in the Pallace of Pleasure.*

Q. VVhereof commeth it, that yo[illegible] women which be in love, are never [illegible] tisfied in dancing, and in all other thi[illegible]

th[illegible]

be of feeble complexion?

A. Immoderate desire of Dancing is generall, young women and Maidens be subject to *Venus*. So that in such acts they never find themselves molested or wearied.

Q. From whence commeth it, that Love maketh us solitary and pensive?

A. Love as *Ovid* doth write, is full of feare and care. And it pertaineth to the fearefull to bee solitary and pensive.

Q. What is the cause that many esteeme themselves not to bee well loved, if Iealousie be not mixed with Love?

A. The feare which they have to lose the thing that they love, doth cause the lover to be more cherished.

Q. What causeth many men although they be faire, young, rich, and free, to be Iealous of the least wretch they see?

A. It may come of their owne conceit. Or for that they know the lightnesse of their Mistresse behaviour.

Q. Wherefore doe women require above

bove all things, their Servants and L
vers to be secret?

A. Love being discovered, there
not so great pleasure: besides that, L
disclosed can bring nought else
damage and travell, and sometimes d
ger of death: as may be reade in the
cond Tome of the Pallace of Pleas
almost ready to the Print. Of a Lady
Burgundy.

Q. Whereof commeth it, that Love
delight so much in Musicke?

A. Musicke is a very vaine thi
And Lovers alwayes follow after vani
Yet I will not blame all sorts of Musi
but that onely which is lascivious
doth effeminate the spirits.

Q. What meaneth it, that many
love fervently, and yet cannot be be
ued?

A. That proceedeth by reason
complexions cannot agree.

Q. How chanceth it that love-d
make men leane?

A. Lovers be in continuall trave
which dryeth up the bones, by reas
whereof, they diminish and consu
themselves.

Que

Q. What is the cause that the talke Love or sight of the effects thereof in Painted Tables, make men desirous to enter into his snares?

A. The pleasures that be past are by their meanes brought to our memory, and so the pleasure is double.

Q. Why doth Love blind vs from seeing the imperfections of the thing which we love?

A. Love is blind and doth blind others.

Q. Why is a man many times amorous of a woman upon her onely fame?

A. Renowne doth evermore make things greater then they be. And the mind esteemeth things more great by hearing then by sight.

Q. Why doth the earnest view and beholding of a person make a man amorous?

A. The eyes are the messengers of love, but especially when the beames which proceed from the heart doe unite and conforme themselves to the thing viewed and looked upon.

Q. What is the occasion that Lovers be ready to apply themselves to the im-

imperfections of their Ladies?

A. It is the better to resemble th
being well assured that conformity
manners doth engender love.

Q. *How commeth it, that women c*
better perceive and discerne those t
be amorous, then men?

A. It may be that they are more e
pert in the practise of Love, as be
more subject unto it then men be.
goodly History hereof may be seene
the second Tome of the *Pallace of Pl*
sure, of *Queene Anne of* Hung
ria.

Q. *From whence commeth it, th*
amorous Ladies are more liberall th
they which resist Love?

A. It is the property of Love to cau
them to be liberall and free hearted.

Q. *Whereof commeth it, that whe*
Lovers doe talke with their Ladie
spettle doth come and encrease in th
mouthes?

A. The tongue oftentimes moved d
heate it selfe, and that heate doth reso
into spettle.

Q. *Whereof commeth it, that whe*
amorou

Amorous Dames doe talke with their Lovers, their brests seeme as though they would depart, their bosome doth leape and hop with such force?

A. That proceedeth of the great neighbourhood that the heart hath with the lippes from whom all the vitall spirits doe proceed, who retiring them to the parts, be the cause of such motions.

Q. Whereof commeth it, that Amorous women doe oftentimes speake evill of their Servants or Lovers?

A. It is to put away the suspition that men may engender of their love, or else for feare that men should backebite them.

Q. Why doe men so willingly kisse the eye of them whom they love?

A. The eye is the dearest part of the body: and in the eye a man may see and know what is hidden in the heart, or else they doe it because the eye is the beginning of Love.

Wherefore doe Lovers hide them selves when they goe about to content each other?

A. Because of the filthinesse of the
or by a naturall shamefastnesse, for t
they seeme to doe a thing that is
very honest.

*Q. Wherefore be Lovers so curious
know the name of their Ladies?*

A. Because they suppose to find
the names some secret thing that
yeeld them hope to enjoy the thing
they so greatly desire, or else wo
say, that Lovers will not onely poss
the bodies of their Ladies, but also h
all that is joyned thereunto, and t
which doth depend thereof.

*Q. Whereof commeth it, that Lov
be so importunate to demand of th
Ladies how well they love them?*

A. It is to certifie themselves t
more, of which assurance the spirit co
appease it selfe, and receiveth content
tion.

*Q. Wherefore doe Lovers delig
to carry about them any thing that ha
beene their Ladies?*

A. To be more agreeable unto the
and the better to conforme themsel
to their desires and wills.

Que

Q. Wherefore doe Lovers give their colours the one to the other?

A. The conformity of deeds and will, doth engender and augment amity. Besides this, the colours secretly doe give to understand the thing that inwardly we doe suffer, as by signifying inconstancie, diminution of heate, mockeries, travels, humility, highnesse we doe shew it by the colours of a yea, low, pale, redde, blew, white, gray, and incarnate.

Q. What causeth divers Ladies seemed wise and of good judgement, to give themselves over to vile men, infamous and wicked?

A. I have told you oftentimes that Love is blind, and doth captivate the wittes, abandoning judgement and foresight in women, specially in those that be amorous, whose wits be very weake and unperfect.

Q. Whereof commeth the custome that the Greekes doe eate a confection made of Quinces (commonly called Marmalade) the first night of their Marriage?

A. Be-

A. Because they feare to disease weary their spouses at the first rec ter and meeting.

Q. Whereof commeth it that m be in Love with Gardiners?

A. Their simplicity perchance is cause: Or else because Gardens be c cated to *Venus*, and those that be c tinually within them doe savour Rosemary, Margerome, or of some o sweet hearbe.

Q. How chanceth it, that the married women the first night of t marriage goe so unwillingly to bed, doe rise the next day so lusty and full?

A. That commeth of the perfec that they have received of the man, then they know that they be wo indeed.

Q. Wherefore doth agreement in cause things to please us, which ot wise should not so doe?

A. Love of necessity doth infl For we seeing many to pursue the t we love, the opinion which we hav her beauty doth encrease in us.

Q

Q. *Why doth a word many times more move the heart, then long service?*

A. Because service was not imployed to the purpose, and the word was spoken to effect.

Q. *How commeth it that women touched upon the Navell, be incontinent provoked with a desire to enter the field?*

A. There be certaine veines in the maw, whereof the Navell is made, and the maw is the very seate of voluptuousnesse: It is no marvell then if they bee moved thereunto when they be touched upon the same.

Q. *What is the cause that some Lovers be better pleased with the Melancholike, then with the lively and lusty?*

A. Lovers be easily induced to believe that they be beloved, and perceiving their Ladies to be Melancholike and heavy, they esteeme that to come of the care that they doe take of them and their affaires, but it may be that it commeth of the agreement and similitude of complexion.

Q. *Why be rich women more* [illegible] *to love then the poore?*

A. Idlenesse is the cause, who [illegible] mother of all superfluity. I leave to [illegible] of the delicate meates and the [illegible] wines that the rich doth use, withou[t] ving any griefe or vexation which [illegible] bleth their braine.

Q. *VVhy is love most com[monly] painted with his eyes bound vp?*

A. Because he blindeth poore Lo[vers] and maketh them so like unto [him] that they cannot at all discerne th[e] perfections of their Ladies.

Q. *Why doe Lovers delight to [read] amorous Histories written by Au[thors] of our time?*

A. By the conformity of their pas[sions] and likelyhood of their affections.

Q. *Why be women well content [when] they be told that other women be [as] as well as they?*

A. Because their fault seemeth [the] lesse, not being alone spotted with [the] vice.

Q. *VVherefore doe stepmothers [hate] their Sonnes in law, and hate [their]*

Da[ughters]

Daughters in law?

A. They hate their Daughters in law, because they draw all the substance from their Sonnes: and they love their Sons in law as the principall goodnesse and solace of their owne Daughters.

Q. *Why is Love better liked in the Countrey then in the Towne?*

A. Because in villages there is not so great respect, and for that all commodities and things are not to be found there, Lovers be constrained to apply themselves one to another. Moreover the pleasure of Gardens, of hunting, fishing, and other Countrey delights, do most commonly cause men to keepe themselves at home, and to forget the vices and follies of Townes and Cities.

Q. *Whereof commeth it, that amorous women be more ticklish then others?*

A. Women prone to love, be delicate for the most part, whose skin be loose and soft, more easie to be tickled.

Q. *Why doe women love them most earnestly that had their maydenhead, and men cleane contrary, hate those*

women whom first of all they
ced?

A. Women by the conjunction o
man doe gaine perfection, and the
thereby maketh himselfe unperfect,
cause the woman is a creature unper
and as the Philosophers say, a crea
caused and not compleate.

Q. Why be some hard to be perswa
that they be beloved?

A. Because they perceive not th
selves amiable: and because they k
that in them there is nothing that
incite others to love them.

Q. Wherefore doe Lovers many t
write to their Lovers, with the Ioy
Onions, or of Leamonds?

A. Because the thing which is wr
with such Juice, should not appeare
nifest, except it be neere the fire,
they doe so to keepe their love
cret.

Q. Why do not Lovers subscribe
Letters which they write to their L
and Paramours?

A. The reason and cause is ab
mentioned, being assured that if

Lo

ve were deciphred, they should ve leſſe pleaſure. Beſides this, a ſhould be opened for falſe tongues, impeach and let their minds and pur-

Q. VVhy doe Lovers write one to ther amorous Sonnets in rhyme rather in proſe?

A. Poetry is the friend of Love. And the praiſe belonging to love was al-yes more ſweetly ſung and celebrated Poets then by Orators.

Q. Wherefore doe women ſo willingly old themſelves in Glaſſes?

A. To contemplate and behold their ty, to eſteeme the ſame as it is wor-Or elſe it proceedeth of a certaine tneſſe that is in them.

Q. But wherefore uſe they more wil-ly Glaſſes of Steele, then of Chriſtall?

A. Steele is of a more ſound ſubſtance mforting with his glimpſe or rever-ation the ſight more then Chriſtall

Q. Wherefore doe we preſent women Glaſſes, Gloves, Chaines, Iewels, pretty Fannes to coole their Fa-

ces, or defend the same from the fire?

A. Glasses doe serve them to see the beauty: Fannes refresh and coole the Chaines doe signifie that they be foole and had need to be chained: Gloves do let their hands from snatching, still re dy and proper to the spoyle: Rin that they may consider the end with th beginning, and to thinke upon the th present and to come.

Q. What is the occasion that ma women have lived chastly in their yout and approaching to age, have gi themselves over to wantonnesse?

A. It may be that in their youth the laboured much, for travell is enemy love. Or else they were so well look unto, that they had no leisure or time attempt that enterprise.

Q. Whereof doth it come, that lovi and amorous women be given to bab and prate more then others?

A. If love be not too excessive, rendreth and maketh folkes joyfu lusty, and well spoken. And common it seemeth that heavinesse stoppeth th Orgaines and conduites of the voyce.

trariwise, joy and gladnesse of heart doth open and unloose

Q. What is the cause that many wrapt with love, doe upon the suddaine lose their love?

A. All they which be of hote complexion be subject to suddaine mutations and changes, and runne hither and thither without any rest.

Q. Whereof commeth it, that Lovers lose their eating or appetite?

The amorous passions doe disperse their hearts into sundry parts, and their lively and vitall spirits be unproper to digestion through being too much distracted hither and thither, and plunged in affections of Love.

Q. Why did the ancients paint Love with a window or a gate in his stomack, wherein were written these two words: Farre off, and at hand.

A. To shew that he which is a Lover must love as well in absence as in presence.

Q. But why was he painted bare headed?

A. To shew that betweene Lovers there should be nothing covered or hidden.

Q. *Wherefore doe some paint Love with the face of a man, and not of an Infant?*

A. To shew that a Lover ought to be constant as very men be, and not like the brutish.

Q. *I desire to know wherefore the notable Painter Zeuxis did paint him with a greene Robe?*

A. Because Lovers live in continuall hope: and greene doth signifie no other thing then hope.

Q. *But why doth he set upon the borders of his Robe these words:* Death and Life?

A. Because that true Love dureth both in life, and also after death, and breaketh never for any accident that may happen.

Q. *And wherefore did* Appelles *paint him with these words written in his forehead:* Spring time and Summer?

A. To shew that in love there is both prosperity and adversity, which are represented by those two seasons.

Quest.

Q. *VVherefore doe they give him wings?*

A. Because the desires of Lovers doe tend alwayes to high things.

Q. *Wherefore doe they make him a Child?*

A. Because that whosoever doth give himselfe to love, hath no understanding: for most commonly he loseth for a thing of nought, matters weighty and of great importance.

Q. *What mooved the inhabitants of Cypres, to paint Love, having a Turkie bow behind his backe, and his arrowes before?*

A. It was because that Love hath a custome to wound all them that hee meeteth. And because that he secretly doth the same, they place the Turkie bow behind his backe.

Q. *Wherefore be his arrowes never blunt, but sharpe?*

A. Because they should wound the better and enter more deepely, for they make him sore, to feele that he is wounded with them.

Q. *How commeth it that one looke is*

more hurtfull to Lovers, and woundeth them more then any touching or talke?

A. That is, because Love taketh his beginning of looking.

Q. Why doe Lovers waxe so soone pale and leane?

A. The passions of the mind doe bring the body to a poore estate.

Q. Whereof commeth it, that Posters, Ryders, Weavers, and generally they which be accustomed to great agitation of the body, be more venerial then others?

A. Moving doth heate the reyns and the vessels of generation. Travell also doth open the conduits where the seed doth passe & it is not to be doubted but cold doth cause the humours to be in a manner unmoveable, letting the seed from comming to the generative parts.

Q. Whereof commeth it, that men of hore, strong, and good complexion, abstaining from copulation with women, commonly fall into the stinxe, or have the yealow laundise, or be troubled with immoderate choller?

A. Me-

A. Men with their seed doe avoid certaine corrupt humours, the which remaining in the body, be converted either into choller, or else into the yealow Jaundise.

Q. *What is the cause that Harlots and whores doe smell so rammish?*

A. Because they seldome retaine their seed, which being out of the Matrix doth corrupt and stincke.

Q. *Is it lawfull for a Lover to take his pleasure with any other besides his owne Lady?*

A. I answer no. Nevertheless his Lady being absent and he cannot enjoy her, he may have liberty to use another if she resemble his owne in such perfection as she may be tearmed a second Lady: but not in any wise to fixe his heart upon her. Hee then, I say, that useth such a one in his Ladies absence is the rather to be excused, but neither of them is to be admitted in my judgement, if he meane to deserve the title of a true Lover.

Q. *Tell me then, what thing is Love?*

A. It is a passion that doth blind

the

the spirits, removeth the understanding, taketh all the memory away, causeth ruine and losse of goods, maketh a man weake, and is the enemy of youth, and the death of old age, the mother of all vices, the receptacle of pensive minds, a thing without reason, without order and stability, and the whirlepoole of mans liberty.

Q. What are divers women of themselves?

A. Beasts unperfect, given to tenne thousand passions and pleasures, abhominable to be thought well of. So that if men would doe as they ought to doe, they would not follow them nor pursue them, with other desire or appeaite, but as things inevitable, which necessity doth constraine them to use.

Q. Wherefore be there so few women that can content themselves to love one?

A. Because most of them are given to lust, insatiable, And for this cause they care neither for number, nor for any thing that is honest, so that he be able to cover her skin, he is welcome.

Q. Wh

Q. What is the cause that love being discovered commeth seldome to perfection?

A. For the lets that commeth thereby.

Q. Why have old men the repulse of young women?

A. Because they have not wherewithall to ease them of their griefe.

Q. Why doe women count them beasts that be over curious and diligent to serve them?

A. Because they know themselves unworthy of such service.

Q. Is it true that men say, when one kisseth two mouthes one of them must needs stinke?

A. I beleeve so, if he love perfectly.

Q. How commeth it that Lovers be more suspitious then others?

A. Because their minds be continually troubled.

Q. Why is it so noysome for a rich woman to suffer trouble?

A. Riches engendreth pride and insolency.

Q. Where doe noble minds commonly

meete

meete together?

A. Where the faireſt Ladies be.

Q. What is required in a perfect Lover?

A. To feare and reverence above all things the mighty power of Love, and to referre or report to him of all his thoughts and deſires.

Q. How doe men come to the fruit of Love?

A. By hope and perſeverance.

Q. What things are contrary to the Kingdome of Love?

A. Shame and feare.

Q. Who be they that doe not let to ſerve Love, although they be otherwiſe preſſed with affaires?

A. Luſty and couragious hearts, which in deſpite of buſineſſe doe not paſſe to ſuffer themſelves to enter the yoke of Love.

Q. What be the paines of Love?

A. Hurts and wounds more then deadly: that is, deſires full of rage, extreame travell, exile and banishment, grievous martyrdome, and pride intolerable.

Queſt.

Q. *What is the meate of perfect Lovers?*

A. Sighes and teares.

Q. *Wherewithall doe they make sacrifice to love?*

A. With cleane hearts, which are not spotted with any covetousnesse.

Q. *Who be the Messengers of Love?*

A. Pleasure, Travell, sweete, bitter, warre, Peace, life and death.

Q. *What are the cause of Lovers sicknesses?*

A. Heart-breakings, hurtfull fastings, the hunger of Love, trembling, quivering, and continuall travels, secret dolours, the extremity of vexations, and great watchings.

Q. *Which are the benefits of Love?*

A. Playes, sleepe, beds, pleasures, rest, tranquillity, contentation, abundance, peace, refreshings, and other rejoysings.

Q. *Who be most secret in love, men or women?*

A. Women be most secret no doubt, because they speake lesse then men, a thing

thing likely to be true, but sildom seene.

Q. Is the benefite greater, by being secret in Love, or the hurt by too much speaking?

A. I thinke the hurt surmounteth.

Q. Thinke you that by the dexterity of the spirit, men may know the secrets of Lovers?

A. The holy Scripture doth witnesse that the heart of man cannot be known, and that God alone doth know the same.

Q. Why be the secrets of Love so easily kept?

A. For the great sweetnesse that men find in them.

Q. Is it better to love them that be faire, or them that be secret?

A. Without doubt the secret wife are more worthy to be loved, for beauty is of little continuance.

Q. How should men keepe themselves secret in love?

A. They must take heed that they passe not oftentimes by their Lovers houses, or often follow their haunt, but

wait

untill Fortune present apt occasi-

Q. How should our pleasures be mea-
sured?

A. They ought to agree with our
, with our estate, with the time and
ace where we be.

Q. What should be the faithfull ser-
ce of a Lover?

A. It ought to be necessary and vo-
ntary with the heart and the life.

Q. What meaneth it, that women for
e most part doe love them that have
w and unsetled heads, and contemne
ers which have more amiable quali-
s?

A. They doe esteeme perhaps that
y shall be better beloved and served
those meaner spirits, because they
ve not such knowledge as the other
hich are of more understanding then
ey.

Q. How many sorts of beauties be
re?

A. Three, one in the body, the other
h consist in the accord and harmony
the voyce, the third in vertue.

Q. How

Q. How may they be comprehended?

A. The first by the eyes, the second by the eares, the third by the understanding. And men may also enjoy the perfection of beauty, by sight, by hearing and by thought.

Q. What meane the Poets when they faine of Circes, *that she with her sorceries did change and transforme all those that taried with her into beasts?*

A. They would signifie by that metamorphose no other thing, but the wanton and lascivious allurements of *Circe*, wherewith deteining all those that fell into her hands, she so farre forth made them equall to brute beasts, that utterly they forgot their true estate of manhood.

Q. From whence come the paines that men suffer in this earthly and vulgare love?

A. They proceed of that, that we desire things which we cannot always have at our will and minds.

Q. Doe ye thinke that desire of beauty doth hinder the rest and quiet

of men?

A. No, for that desire is not of any Corporall.

Q. *Wherefore doe men attribute ar-*
rows and fire vnto Love?

A. To shew how ardent and full of
lour his passions be.

Q. *Why is Love painted naked?*

A. Because that all the acts and deeds
Lovers be such, that they cannot be
dden or dissembled.

Q. *What is the greatest blindnesse in*
Love?

A. To love her whom we think can
be contented with the love of one.

Q. *Whether doe ye esteeme greatest,*
beauty or the foulenesse of those that
must content themselves with the love
one?

A. The foulenesse is farre greater.

Q. *What deserve they, to be loved, or*
hated?

A. In my judgement they should be
ted and eschued as the plague.

Q. *Which is the greatest spurre that*
provoketh a man to doe well and honou-
ably?

A. The

A. The presence and favour of [illegible] Lady.

Q. *To what thing is the servitude [illegible] Love like?*

A. To the service of Princes.

Q. *How should a man behave himselfe amongst Ladies?*

A. As in the Court amongst Princes and great estates, to wit, that he must be bold and hardy.

Q. *Is it very true, that he must needs be bold and full of audacity?*

A. After my opinion no: but according as a man may use himselfe, I say yea. Notwithstanding I suppose that in the Court and traine of Princes, and in the service of Ladies, men ought rather to march in the steps of humility and reverence, then in too much hardiness and presumption.

Q. *Which be the noblest hearts?*

A. They whom Love disdaineth not to warme with his sacred heate.

Q. *Wherefore doe same love many persons at once, and yet doe not use to disclose the same?*

A. Noble minds take great pleasure

so, but to tell and shew it, is but and shame.

Q. Is it true which men say, that if he in love with another, he then beareth affection to all those things, which resemble the thing he loveth?

A. That is too true, for they be in love even with things that be dumbe and without sense, with pictures and graven things, and such like: if they any remembrance of the thing they love.

Q. What is the true pledge of Love?

A. A pure and cleane heart.

Q. Why doe women very often times blame or dispraise their Lovers?

A. To the intent that others should prise them, thereby to double their pleasure.

Q. Who hath the more lively spirit, and better memory, the man, or the woman?

A. The man, not after the saying onely of the Philosophers, but also of holy Scripture.

Q. Who hath the better judgement of the amiable parts, the man or the woman?

A. The

A. The man, as being indued
the nature of a more high under
ding, and a spirit more subtill.

Q. *May we love the thing that*
turne vs to dishonour?

A. I thinke not.

Q. *What is the greatest recomp*
that a woman can make vnto a man

A. To reveale vnto him her secr
and finally to make him Lord and
ster of her body and of all her thou

Herendeth the Questions and
swers of Love.

NATVRALL QVESTIONS and the Answers,

THE II. BOOKE.

Question.

WHerefore is not Cheese made of beasts that be toothed on both sides?

A. Because their milke will not curd nor creame.

Q. Wherefore doe men cast Smallage into Pondes?

A. Because Smallage doth serve fish for a medicine, and also they delight to eate the same.

Quest.

Q. Whereof commeth it, that D never love to eate of the tayle, or of belly of a Hart?

A. Because the Gall of a H sometimes in the tayle, and somet in the belly.

Q. What is the cause that fat pe have little blond?

A. Because the grease and fatn doe consume it.

Q. Whereof commeth the saying the Ancients: that he who is wont to a kind of pulse called Lentiles, s the most part pleasant and am ble?

A. It is because that Lentils doe c cold humours.

Q. How commeth it that we be n greedy to eate when the North or No east wind doth blow, then at o times?

A. That commeth of the cold of aforesaid winds, which doth unite hold the naturall heate together.

Q. Whereof commeth it, that to g stomacke, men use eager and sh things?

A. T

A. That is, because all egre things dry and open the stomacke, which useth the appetite.

Q. *What causeth, that they which a feminine voice be not in any great estimation or of opinion among wise?*

A. Whosoever hath vpon him either number, or marke, or manner of action which is proper to any other creature whatsoever it be, he is surely participant of the nature of the said creature, And because the woman is of small practise, whosoever hath the voice like a woman, is deemed of the wise to have little vnderstanding or knowledge.

Q. *Whereof commeth it, that they which be hasty of speech, are of small constancy, ill conditioned, and extreame cholericke?*

A. All suddaine motions come of extremity and excesse of heate, which engendreth in men this inconstancy and lightnesse, to promise without any performing, and through choller commonly consider not what they say.

Q. *Whereof commeth it, that* [illegible] *which have ſhrill voyces, are moſt* [illegible] *monly envious and malicious?*

A. The ſharpeneſſe of the voyce [illegible] ceedeth from the ſharpneſſe of the [illegible] and conduites of the lungs, which [illegible] through dryneſſe and coldneſſe. Such [illegible] melancholike perſons, who being [illegible] rally fearefull, dare never diſclole [illegible] which they thinke.

Q. *Whereof commeth it, that all* [illegible] *which be extreame thirſty doe love* [illegible] *ſweet wines?*

A. All things which may ingen[illegible] and enflame choler, are apt to make [illegible] thirſty, and ſuch is ſweet wine.

Q. *Whereof commeth it, that di*[illegible] *religious perſons, which naturally* [illegible] *zealous of Chaſtity, doe abſtaine* [illegible] *wine?*

A. Wine is hot and full of vap[illegible] and therefore provoketh luſt, his [illegible] diſſolveth ſeed, and with his vent[illegible] cauſeth the courage to riſe.

Q. *Wherefore did our forefa*[illegible] *make difficulty to vſe at their tab*[illegible] *vers meates and ſorts of diſhes?*

A. The diversity of meates cannot
digested with one proportion of heat.
and so nature being troubled with in-
estion of such diversity of meates,
eth noysomnesse to the stomacke,
specially when it is weake.

Q. Whereof commeth it, that the sea is profitable & delectable for Lazermen and such as have the Dropsie?

A. The sea provoketh vomit, and
ough vomitting, fleame and all other
perfluous humors, which cause such
seases doe avoyd. And so those that be
ected, doe love the sea.

Q. Wherefore is the City of Avignion, ther subject to the Plague, then any er place round about it?

A. The subtill aire is soone infected,
soone purged of the infection, con-
wise, the grosse aire is not so lightly
ted, nor yet so soone purged.

Q. How may the fine and subtill be knowne from the grosse and cor-pt aire?

A. The tenuity and subtilty of the
is knowne, for at the rising of the
it is sodainly heated, and wax-

eth colde at the going downe there[illegible] The contrary doth chance to the gro[illegible] and vitious aire.

Q. VVhy is Musicke more delecta-ble in the morning, then at any other times?

A. Because that all things be th[illegible] in silence, the sences be more lusty [illegible] waking, and the mind in great moder[illegible]tion and temperance.

Q. VVhy be fruits commonly bel[illegible]ved of all men?

A. For the naturall sweetnesse whic[illegible] is in them: or else because they be of th[illegible] temperature hot and moyst.

Q. Wherefore is the sight above [illegible] the other sences most esteemed?

A. Because by the sight we see th[illegible] difference of all things. Or else we m[illegible] say it commeth by the impression [illegible] Love, which taketh his first force [illegible] strength by the sight.

Q. VVhereof commeth it, that th[illegible] which have a feeble sight, write smal[illegible] letters then other?

A. Because they write their eyes [illegible]ing in a manner halfe closed and [illegible]

Q. VV[illegible]

Q. What is the cause that all ill facts do discover themselues by the eyes and the heart?

A. Because the eye is the messenger of the heart. It may also be said, that the face being tender and open to all vapors the same may easily be judged and discovered by the alterations, that it sheweth principally from the heart.

Q. Why be they that have little heads naturally more cholerieke and disdainfull then others?

A. Because the heate comming from the heart, from whence anger riseth cannot well be cooled, and the choller proceeding from the blood, moved & boyling about the heart causeth heavinesse.

Whereof commeth it, that by thinking upon strange and horrible things our flesh doth quake and tremble?

A. Because the heat doth recire to the inferior and inward parts.

Q. How commeth it, that in the heart of a Stagge there is a bone?

A. Nature hath there placed it to serve as a stay & foundation of the continuall motion of his hart, both in rest & travail.

Q. *How commeth it, that in Horses, Mules, Asses, and Crowes, men find no gall?*

A. All they haue galles, but it is not in one proper place, but dispersed throughout all the veines.

Q. *Why are they commonly leane which haue great Milts.*

A. The Milt doth draw vnto it much matter and substance, which would else turne to nourishment and fatnesse.

Q. *How come haires to be placed vpon the head?*

A. The braine bringeth them forth, discharging it selfe of grosse vapours, which comming foorth by the pores of the flesh doe waxe dry, and turne into haires.

Q. *Why doe divers feed vpon bones and not vpon haire?*

A. Because of the ouermuch dryenesse thereof.

Q. *By how many wayes may the braine be purged?*

A. The watrish humours are purged by the eyes: the melancholike by the eares, the cholericke by the

nose: and the flegmaticke by the eare.

Q. *Wherefore hath nature made the lungs of all creatures like a spunge?*

A. To receive ayre the better, for the refreshing and cooling of the heart, and to drive away all hurtfull vapors.

Q. *Wherefore hath nature placed the heart in the midst of the stomacke?*

A. To give life equally to all the members, even as the sunne placed in the middle of the heaven doth equally giue light to all things.

Q. *Wherefore doth it decline somewhat more to the left side then to the right?*

A. To temper the coldnesse of the Milt, which is the seate of melancholy, and placed on the left side.

Q. *How commeth it, that all those creatures which have little hearts be more hardy then they which have great?*

A. In little hearts the heat is better compact and kept: & so by consequence the more vigorous and of greater force.

Q. *Whereof commeth it, that some*

doe dye through Ioy, and some through Sorrow?

A. Great joy doth choake the interior parts, and heavinesse doth cool them, so that life cannot endure when heate lacketh.

Q. Whereof commeth it, that Marmelade of quinces taken before the repast, doth bind and close vp the belly, and taken after the repast, doth vnbinde it?

A. Through his great stipticity or collivenesse it closeth the nether parts of the ventricle: and if it be taken after repast, it closeth the superiour parts of the stomack, which being shut, the meats be constrained to avoyd by the interior part.

Q. Whereof commeth it, that the Radish roote doth greatly ayd and helpe digestion, and yet of it selfe almost cannot be digested?

A. The Radish is compound and made of divers qualities. The more subtill parts thereof are very proper and meet to cause digestion. The other which are grosse be contrary to heat, and so let digestion.

Q. Where-

Q. *Whereof commeth it, that the cholericke complexions doe soonest attaine to beards?*

A. For their great heate, and because they have the pores large and wide.

Q. *But how commeth it that haire doth grow in them that be hanged?*

A. They be continually in the Sun, and all the humors of their body doe resolve into vapors, which causeth the haires to increase and grow.

Q. *Whereof commeth it, that some have rash and hard haire, and other soft?*

A. The soft haire doth come of the little pores, and the stiffe and hard doth proceed of the greatnesse of the pores, for this cause women have their haire more fine and soft, because their naturall cold doth restraine and make their pores lesse.

Q. *What causeth young men sooner to have an appetite then olde men?*

A. It is because they be of a hotter complexion.

Q. *Wherefore doe Physitians forbid meates that be too hot?*

A. Because they burne the blood,

and dispose it to Leprosie.

Q. Whereof commeth it that women have no beards?

A. Because that substance which should convert into the beard doth turn into the haire of the head.

Q. What meaneth it, that Garlick and Onions (although they be not in the ground) doe sprowt and grow?

A. That is of the great abundance of the humours that they have.

Q. Whereof commeth it, that study is noysome and hurtfull after repast?

A. Naturall heate cannot travell both in digestion and speculation at one instant.

Q. Whereof commeth it, that when the stomacke is grieved, all the body languisheth?

A. The stomacke hath certaine alliances with the heart, the braine, and the liver, which are the principall parts of the body.

Q. Whereof commeth it, that some doe things best with the right hand, and other some with the left?

A. That proceedeth of the heate that

commeth

commeth from the heate which maketh that side more apt and meet vnto labour, whereunto it hath his principall accesse.

Q. Whereof commeth it, that they which haue the hicket, by restaining their breath doe ease themselues of it?

A. The blowing and breath retained, doth heate the interior parts of the body, and the hicket proceedeth of nothing else but of colde.

Q. Why doe olde people neeze with great difficulty?

A. Because their conduites be very straight.

Q. Why doth wine mingled with water cause vomit?

A. Mingled wine is noysome to the stomacke, and doth weaken the vertue retentiue: contrariwise, pure wine doth comfort it.

Q. Why be they so subiect to sicknesse that loue to drinke strong and mighty wines?

A. Strong wine excessiuely drunke, doth extinguish naturall heate, and the liuer being therewith weakened,

cannot

cannot engender good blood, but do rather ingender a certaine aquositie and wateriſhneſſe, that converteth it ſelf into a Dropſie.

Q. Why be not young children ſo thirſty and dry, as men of greater age?

A. The moiſtneſſe of young children doth keepe them from being thirſtie. For thirſt is nothing elſe but a deſire of moiſtneſſe, whereupon they that be of greater age be naturally more dry and therefore more thirſty.

Q. Whereof commeth it, that the bottome of a Caldron or kettle is cold, although ſcalding water remaine in it?

A. It is becauſe of the hot vapours which mount on high, whereby the upper parts being made hot, the bottome is cold, through the continuall water that is in it.

Q. How chanceth it, that the grain which the Ants dor lay upon the ground is evermore bitten on the one ſide?

A. Nature hath taught them to do ſo, to take away the growing thereof for the better ſuſtentation. For corne if

the

earth doth naturally grow, which if ould, the poore creature should be frauded of his living.

Q. Wherefore doe the Physitians y, that it is dangerous to let one blood that is fat?

A. The veynes of grosse men be dden and small, and besides that, they ve little blood.

Why doth the Camelion change co- ure so often?

A. That commeth of overmuch re, and for that he esteemeth his blood deare.

Q. Why be rich men more subject to the gout then poore?

A. Because they stuffe themselves with many and divers meates, or that y be too much idle, or else because ey use not convenient exercise. The me may also come through too much mpany with women: for there is no- ng that corrupteth more the vertue gestiue, then such excesse.

Q. Wherefore is it not good to speake one eateth?

A. Because speech doth much let

and

and hinder the chawing of meate, or else it is for feare of entring or falling into some cough and strangling.

Q. *Whereof doth it come, that the birds and fowles which be fat (in the Countrey) if they take their flight into the South parts, or into* Ethiopia, *they returne leaner then when they departed?*

A. The South parts bee hot and dry, and doth dry that which dwelleth in them. Or we may say, that in all places that be hot and colde, both in Summer and in Autumne there be found fruits and seedes, and the dayes are more longer.

Q. *What is the cause that birdes do breed in the spring, when they be leane, and in Autumne when they are fat and in good liking they doe not breed?*

A. The spring time is a moderate season, and all living things at that time be most temperate, and by that meanes are more apt to generation. Contrariwise, Autumne is colde and dry, and by that meanes lesse fit to the matter.

Q. *Where*

Q. Wherefore doe we sooner vomit vpon the Seas, then when we travell on foote or horsebacke?

A. Because to sayle vpon the Seas, is a motion the which is not after our nature, but to runne is. To sayle is a moving vnaccustomable, and all extraordinary things doe trouble man.

Q. Whereof commeth it, that the first fruits as well of Beasts as of Trees, if they come in their season, be fairer then those that come after?

A. At the first bearings Nature is lusty and lusty, in the other, she is somewhat weake and impotent.

Q. What is the cause that a dead corpes is more heavy then a living body?

A. A living body is replenished with aire and fire, which doth keepe it right vp, for their nature is alwaies to mount on high.

Q. Why doth the excessive vse of women make vs weake?

A. Because it taketh away from vs our naturall heate.

Q. Why doe the Physitians commend Salt to be eate amongst the cloues

clouts of little Infants, when they be swadled?

A. To harden the skinne.

Q. Why did Democrites *forbid his schollers (whom he desired to be chaste) to eate rapes?*

A. Because rapes through the great ventosity wherewith they fill our bodies prouoke lechery.

Q. Wherefore doe women with child forbeare to eate Rue?

A. For that it causeth them to be delivered before their time.

Q. Whereof doth it come, that all oyly things doe take away the appetite?

A. The things which are oylie, doe swimme at the mouth of the stomacke where the appetite is engendred, even as the digestion is made in the bottome of the stomacke.

Q. Whereof commeth it that by too much vse of egre and sowre things, men waxe olde before their time?

A. All things that consume naturall humidity, doth cause age.

Q. What is the cause that things which are salt, be noysome for the sight?

A. Becau

A. Because they pierce too much.

Q. *Whereof commeth it, that women if they chance to fall, doe fall most willingly backward?*

A. Because their hinder parts are more grosse and heavie then the rest, through coldnesse, which vnto them is naturall.

Q. *VVhat is the cause that we be commonly fatter in the belly and in the buttes, then in any other part?*

A. Because the belly is neare the stomacke where digestion is made.

Q. *Why have women smaller feete then men?*

A. Heate being farre greater in men then in women, causeth them to grow in height, engrossing and enlarging the superior parts.

Q. *VVhat causeth man to be more inclined to laugh then to weepe?*

A. Because it is a pleasure to laugh, and a displeasure to weepe.

Q. *Whereof commeth it that some men doe snort sleeping, other sleepe without making any noyse, some doe make betweene their teeth and some aloud*

alonde and cleare?

A. This diversity doth proceed of the let that is in the apprehensive senses, accordingly as they be stopped or free.

Q. Wherefore is smoake so contrary to the sight?

A. For the grosseneſſe and sharpeneſſe thereof. The grosseneſſe is shewed in the fume that it engendreth: The sharpneſs is manifeſted in that it mounteth aloft unequally, and as it were like clouds.

Q. Whereof commeth it, that bread salted, is lighter then other, notwithstanding that Salt joyned to water should make it more weighty?

A. The heavineſſe of the Bread commeth of the humidity, and the more it is dryed, the more lighter it is bread.

Q. Wherefore is not hot Bread wholesome?

A. Hot

A. Hot bread is very full of moistnesse and vapours, which doe corrupt the blood.

Q. What is the cause, that when a Dog beginneth to barke, all other Dogs thereabout doe follow him and doe the like?

A. A Dogge because of choller therewith hee naturally abounded, hath both his sences and his hearing very sharpe.

Q. Why is not Bread made of pure meale, nor that which is made of cleane Bran, esteemed good?

A. All extremities are vicious, the bran, because it naturally dryeth too much: The floore of meale contrariwise, causeth great nourishment, but slimy and giving, and consequently of too hard digestion.

Q. Why doe grosse men and those that have the Dropsie, delight to eate pit meale?

A. It looseth the naughty humors in grosse

grosse bodies, and dissolveth the watery humor which hurteth them, and is temperate betweene hot and cold.

Q. Why hath man longer haire than any brute beast?

A. Because they receiue greater nutriment, and also because brute beasts doe often change their haire, which happeneth not to man, except through some great hurt.

Q. Wherefore doe the sweet savours delight vs, and the stinking offend vs?

A. Like as in tunes there be both consonants and dissonants, whereof the one delighteth vs, and the other offendeth vs; Even so in savours, sweet smells are the concords, and agreeable to our nature, and stinking are the discords, and dislike vs.

Q. Whereof commeth it, that above all other meates, we love flesh best, and that it doth profit vs most?

A. Because flesh doth yeeld more strength, replenisheth better our bodies. Or else because it approacheth more nearer to our substance.

Q. How commeth it, that such a

have

the disease called Gonorrhea, avoid
seed without any pleasure?

. Because their seed is thinner and
digested and their conduits made

Q. *How commeth it that they which*
cholerick have loud voices?

A. That proceedeth of the extremity
heate.

Q. *What is the cause that Turpen-*
is commonly smelt in the urine of
those that use it?

A. Turpentine is a substance very
till, and therefore it doth easily pe-
rate and passe to the bladder where
urine is, and infecteth it with his
our.

Q. *Whereof commeth it that faire*
ther beginning towards night, most
commonly doth not long continue?

A. Of the inconstancy of the Moone,
hich hath her principall domination
power in the night.

Q. *What meaneth it, that Cranes*
prognosticate faire weather?

A. Cranes doe naturally feele the mu
ion and change of the weather. And

accor-

accordingly goe and depart into other Countries.

Q. VVhereof commeth it, that Old men remember so well that which they have seene and done in their youth; and forget that which they learne and doe in their age?

A. Things learned in youth, have already taken a certaine habitude in the person. But things which they learne in age; because their sences be weakened, are easily lost and forgotten.

Q. VVhy doe men say, that to grow fast is a figure of short life?

A. Because the humor that causeth the growing, as it is easily enlarged, even so it soone consumeth.

Q. Why doe Cranes set themselves in array, when they prepare to flye?

A. To trouble themselves the lesse in flying.

Q. How commeth it, that unhorned Beasts have not teeth on both sides?

A. That commeth for lacke of the matter or substance which causeth the same.

Q. VVhy be sodden stones more heavie than other?

A.

A. It may be, because the fire hath rendred them more solide and better compact.

Q. *Whereof commeth it, that Bees are more fierce then other creatures?*

A. Because they are of nature dry, and be voyd of excrements and other superfluities.

Q. *Why doe not fat things soone corrupt?*

A. Because they be replenished with oyle.

Q. *Why doe Trees that grow in marishes dye so soone?*

A. Because they are of great moisture, and do receive little nourishment.

Q. *Wherefore cannot fire indure except it be continued and nourished?*

A. Because of the great vehemency and impetuosity of his heate.

Q. *Why did not nature create birds to goe upright accordingly as she did man?*

A. Because they be voyd of reason and have no care of heavenly things.

Q. *How chanceth it, that Nature gave no wings to Man?*

A. Be-

A. Because man is not created
flye, nor to walke in the aire, but v
earth.

Q. *Why doe the pulses of young*
fants beate so swiftly?

A. Because their heate receiveth a
without any let, and are againe sodai
cooled.

Q. *Why doe Dolphins when they a*
peare above water, signifie some sto
or tempest to come?

A. Because at the beginning of
tempest there doe rise from the botto
of the Sea, certaine hot exhalati
and vapours, which doe warme
heate the Dolphins, at what time
mount to seeke for colde.

Q. *Why be the pulses of young*
ple more vehement, then the aged?

A. Because their complexion
hotter.

Q. *Wherefore doe aged people*
as it were without dolour and paine

A. Because all their senses are d
litate and weakned.

Q. *Wherefore hath Nature*
the Milt to the nobler creatures?

A. Bec

A. Because they have need of greater [illegible]piration and breath.

Q. *Whereof commeth it, that beasts [illegible]ich live partly on the land, and [illegible]rtly in the water, doe alwayes bring [illegible]th their young ones vpon the [illegible]nd?*

A. Because they are more participant [illegible] the earth, then of the water.

Q. *What moved* Democritus *to say, [illegible] the soule was made and composed [illegible]* Atomi, *that is to say, of things indi[illegible]sible, as those things be, which we see [illegible] the beames of the Sunne?*

A. Because the soule is the fountain [illegible] spring of all our actions: and those [illegible]omi be above all other things most [illegible] to motion.

Q. *How commeth it, that creatures [illegible]d vpon the land be strangled in the [illegible]ter, and those of the water be choaked [illegible] the ayre?*

A. Because that land creatures cannot [illegible]th in the water: and those of the [illegible]ter be stuffed vp with the heat of the [illegible]

Q. *Whereof commeth it, that*

ouermuch fasting causeth thirst?

A. Through default and lack nourishment, whereby naturall h doth extenuate and dry vp the body.

Q. Why doth not fire gee out, co covered with Ashes?

A. Because the same being cove hath the nourishment that it req reth.

Q. What moouied some of the S to say, that death is colde and with blood?

A. Because our life doth consi heate and blood.

Q. Wherefore is there more vn standing in the head then in any o part of the body?

A. Because the head is as it w the bulwarke and chiefe part of body.

Q. Whereof is it that among be and plants, some come vp and gro the seede, and other of the roote?

A. That commeth of their perfe or imperfection.

Q. Wherefore doe hearbes and continue longer then other creatu

A.

A. Because their nutriment vertue is more lusty, and doe easilier find wherewith to nourish them.

Q. *Why is it, that the greater the Feare is, the longer he endureth?*

A. Because the greater they be, the better they be: and in heate the life and strength consisteth.

Q. *Wherefore cannot Heaven be subject to corruption?*

A. Because it is not composed of contrary Elements.

Q. *Why doth feare make the heart to beate?*

A. Because the blood when wee be afraid, retyreth to the inward parts, and hath need to be refrigerated and cooled, which thing commeth by the beating of the heart.

Q. *Why did nature make man high, and streight of stature?*

A. That proceedeth of his heate, which following the quality of fire, causeth him continually to mount and grow in height: or to the end he might with his hands apply himselfe to handy worke, and hardy exploits.

Q. Why can little Children neither goe nor stand vpright?

A. Through feeblenesse of the inferior and nether parts, and by reason of the greatnesse and heavinesse of the vpper parts.

Q. Wherefore are the nights more quiet then the dayes, and lesse windy?

A. The motion of the ayre is let by the coldnesse of the night.

Q. Whereof commeth it, that men of Red complexion, have more revelations by dreames then other?

A. Because they be of imagination more free and liuely.

Q. Wherefore did the ancients vse to drinke the blood of those that were called Gladiatorites, which were hurt and wounded in the Combats and fencing plaies?

A. Because they were perswaded by the Physicians, that it serued against the falling sicknesse.

Q. Why is bread hard of digestion?

A. Because it lyeth long in the stomach besides that, if it be not well baked,

cause

...seth the Liver to fill the veines, called
... the Physitians *Meseraiche.*

Q. Whereof commeth it, that they
...*ich are drowned, at the beginning doe*
...*ke to the bottome, and afterwards*
...*when they begin to corrupt, doe rise a-*
...*ve the water?*

A. The body being partly corrupted
...h many open places called vents to
...ceive the ayre: which breaking the
...wers, the body becommeth very
...ht.

Q. What is the cause, that round
...*ges doe bring forth males, and they*
...*ich be long, females?*

A. Because in the round Egges all
... vertue is equally divided throughout
... the extremities: and in the long egge
... vertue is much extended, and lesse
...ed, and so of lesse heate then the o-

Q. Why is not wine good fasting?

A. Because it engendreth the crampe,
... maketh a man dull and hea-

Q. Why doe Physitians use to touch
... *pulse of the right arme?*

A. Because it is the part that is most hot.

Q. *But wherefore will they not, that the patient hold his hand hard closed, nor yet stretched forth?*

A. Because the Sinewes and arteries be strained, the hand being either stretched or closed.

Q. *Whereof commeth it, that Hares have so feeble sight?*

A. Because the Hare is a beast very sleepie, and too much sleepe hurteth the sight. Or else it is of too much swiftnesse; for overmuch swiftnesse is hurtfull to the eyes.

Q. *How chanceth it, that the paunch of a Beare are better venison, then any other part of his body?*

A. That commeth of their continuall agitation and stirring; for the Beare doth continually walke and beate with his feet.

Q. *Why doe Physitians call a disordinate appetite* (Fames Canina) *the hunger of a Dog?*

A. Because Dogs are without measure, in the appetite of eating.

Q. W

Q. Why doe Dogs scommer with so great paine?

A. Because their bowell and receiving Gut is larger at that part where it joyneth with the belly, then is is at the place where it endeth.

Q. Why are they more sleepie that have great heads, then others?

A. The greater the head is, the more vapours it comprehendeth.

Q. Why doe Dwarfes love to sleepe much?

A. Because great plenty of humors get forthwith into their heads, which engender in them a desire to sleepe.

Q. Wherefore are they most hungry, that have large and grosse veynes?

A. Because they bee of nature dry and aduſt.

Q. What causeth them that dwell towards the South, to bee lesse subject to the falling sickneſſe, then other people?

A. Because they be sound within, and full of heate.

Q. Whereof cammeth it, that the oyle of Lentiles doth heale the inflamation

mation of the Gummes?

A. Becauſe it is good to take away all hot and burning humors.

Q. Why doth the edge of a knife turn, when one doth cut waxe?

A. Becauſe that every Agent, in his action is alſo patient, that is, ſubject to contraries.

Q. How commeth the humor in the eye called Glaucoma, *which is like Chriſtall, and hurteth the ſight?*

A. Eyes infected with that humor, be like the eye of a Civet, and doth come of the abundance of the Chriſtalline humour.

Q. Why doth Licorice take away thirſt?

A. Becauſe of his moyſtneſſe.

Q. Why is the Liver of a Wolfe medicinable for them that be diſeaſed in the Liver?

A. By reaſon of a certain ſecret vertue in the ſame.

Q. Why be they more hardy then other, that have hairy breaſts?

A. Becauſe they have a boyling heart.

Q. Wher-

Q. *Wherefore is Milke cold for the teeth and gums?*

A. Because of the immoderate coldnesse.

Q. *Why doth Lettise provoke sleepe?*

A. Because it engendreth grosse humours.

Q. *Whereof commeth it, that Lentiles and Colworts be hurtfull to the sight?*

A. That commeth of their crassitude and thicknesse.

Q. *Whereof commeth it, that by too much eating of Lentiles are engendred Cankers?*

A. That commeth of the melancholicke blood, which Lentiles doe engender.

Q. *How chanceth it, that Leeks have no marrow in their bones?*

A. Through the extreame heate of the said beast.

Q. *But why doth the shining and brightnesse of the Moone hurt the*

A. Because it moveth the humours

of the braine, and cannot afterwards re-
solve them.

Q. *VVhy doe some dye by too much Joy?*

A. Because the spirits doe abandon and forsake the heart.

Q. *VVhy should men beware of too much fasting?*

A. Because long fasting engendreth heape of ill humours, and causeth feeble-nesse and loathsomenesse.

Q. *Why is vineger very good for cholericke persons, and hurtfull to those that be melancholike?*

A. Because it refresheth choller, and dryeth melancholy.

Q. *What causeth the eyes to shed forth teares?*

A. Coldnesse is the occasion which naturally doth make thick and restrain whereby teares proceed.

Q. *VVhy have things that be very sweet and odoriferous, a certaine spice of bitternesse?*

A. Sweet smells doe alwayes seeke hot places, which commonly are some-what bitter.

Q. *Why*

Q. *Whereof commeth it, that things that nourish and encrease milke, doe warme moderately without drying?*

A. Because such things doe engender blood, whereof milke commeth.

Q. *Why be all nourishing things participant with sweetnesse?*

A. Because all sweet things be very temperate.

Q. *Whereof commeth it, that wine in processe of time is of greater heate?*

A. Because the waterish parts doe vanish and avoyd.

Q. *Whereof commeth it, that some vines are somer so soone?*

A. Because in the vintagetime they were repleniſhed with superfluous humours.

Q. *Why doe men rather vse Sorrell then Vineger, against the inflamations of the Intestines and Bowels?*

A. Because that Sorrell is more moderate then Vineger. And whosoever is diseased therewithall should not vse any medicine, that is sharpe or violent, but rather pleasant.

Q. *Whereof commeth it, that yellow*

yellow Choller is alwaies bitter, and the blacke egre and sharpe?

A. Heate causeth bitternesse, and cold causeth sharpenesse.

Q. *VVhy is* Catarre *or Rewme, sometimes sweet, sometimes sharpe, and sometimes salt?*

A. Of a certaine mixture of the humours.

Q. *Why doth the wilde Bore pisse before he doth runne or flye away?*

A. To dispatch himselfe of the heavinesse of his vrine, the more swiftly to runne.

Q. *VVherefore doe Physitians give to Infants and young children a hearb called* Abrobatum, *in English Sothernwood?*

A. Because it killeth wormes.

Q. *How chanceth it, that Scorpions doe smite and hurt side-waies?*

A. Because their pricke and sting is crooked.

Q. *Why doe men waxe pale when they be afraid?*

A. Because the blood flyeth away and retireth to the vitall parts.

Q.

Q. Why doth the sea called Mare mortuum, *bring forth neither Plant nor fish?*

A. Through the great bitternesse of the same.

Q. VVhat is the cause, that a salt thing being heated againe, waxeth bitter?

A. Bitternesse commeth of aduſtion.

Q. VVhy hath the Scorpion venome in her taile?

A. Because venome is the excrement of the Scorpion.

Q. VVherefore did nature make mens eares so eminent standing out, and of gristles?

A. To be more quicke of hearing, and to bee lesse grieved when they be hurt.

Q. VVhy cannot Milke, creame or curd, being incorporated with Honey?

A. Because hony with his vertue indiue and abstersiue, doth let it.

Q. VVhy doth not artery or sinew being cut, grow againe as flesh doth?

A. Because they be spermatick mem-

Q. VVhere-

Q. *Wherefore doe the leaves of a Service Tree fall together at one instant?*

A. Because he hath no viscous or slimy humour.

Q. *Wherefore is a Bay-tree always greene?*

A. Because the heate of that Tree is alwaies tempered with humidity and viscosity.

Q. *Wherefore is the female more imperfect then the male?*

A. Because she is more cold.

Q. *What caused* Hipocrates *to suffer those that had hot and sharpe fevers to drinke wine?*

A. To ayde and helpe digestion, and to strengthen the patient.

Q. *Whereof commeth the quotidian fever?*

A. Of the great aboundance of the fleame.

Q. *Why doe the hearbes called Penyroyall, Dittan and Nill, cause women to have their naturall disease?*

A. Because their vertue and property is to open.

Q. *Wherefore is the meale of beanes*

and for the spots in the face?

A. Because it is marvellous abstersive and clensing.

Q. VVherefore doe we sleepe better when we have travelled, then otherwise?

A. Because the spirits have then more need to be refreshed.

Q. VVhereof commeth it, that sometimes we be laxative, and sometimes too much costive?

A. It is because of the feeblenesse of the vertue retentive, or through sharpe humours that vexeth and troubleth vs, and the cause why we be bound, proceedeth of contrary occasions.

Q. Whereof commeth the Tertian ague?

A. Of yellow choller corrupted.

Q. Whereof proceedeth the Falling sicknesse?

A. Of grosse fleame, or rather of a melancholike humour which is retained in the ventricles of the braine.

Q. Wherefore did nature make the skull of the head grosse, and thicke and hollow?

A. The

A. The scull is grosse and thicke to defend the braine the better, and hollow that the vapours of the brain might ... out of the same more easily: for the hea... is a way through the which all the v... pours of the body doe passe.

Q. Wherefore is not wine good for them that be growing still in great nes...

A. Wine doth straight goe into the head, and children in their infancy ha... the head grosser after the proportion ... the rest of the body, than in any other age.

Q. Why doe Melons and Cucumbers procure men to make water?

A. That commeth of their great humidity.

Q. Wherefore is it not good to sleep with the face upwards?

A. Because it heateth the reines, inflameth the blood, and not onely the blood but the spirits alay which are in the hollow veynes and in the great Arterie.

Q. How commeth it, that Trees have more hard and strong of the North-side, then they are of the

West side?

A. Because the North winde doth ...ter harden.

Q. *Whereof proceedeth the sweetnesse of Fruits?*

A. Of moderate heate.

Q. *Why doe olde men doute so much?*

A. Through the great cold that is ...them.

Q. *Whereof proceedeth the Laske and Flux of the belly called* Dissenteria?

A. Of biting and sharpe humours.

Q. *Why doe Herrings in so great multitudes leave the Northerne, and go to the westerne Sea?*

A. To enjoy the temperature of that climate.

Q. *What is the cause that the Pulse commonly called* Chiche peason, *doth provoke Venerie?*

A. By reason of the saltnesse, where the hull is participant.

Q. *Whereof commeth it, that men to the better doe close one of their eyes?*

A. Because the one eye being shut, hee

hee ſeeth the more perfectly with the other.

Q. Wherefore doe Phyſitians think them to be of ſmall capacity that have ſharpe heads?

A. Becauſe the ſpirits finde not the conduits ſo free and open.

Q. Why be there no Serpents in Ireland?

A. Becauſe that Region is nothing wateriſh.

Q. What cauſeth thoſe that have the Iaundiſe, to thinke Honey to be bitter?

A. Becauſe of the great choller wherewith they have the tongue and pallet infected.

Q. Whereof commeth it, that the meats oftentimes wax ſower in the ventricle?

A. That proceedeth of the coldneſſe of the ſtomacke.

Q. Why is not that ayre good, which is both hot and moyſt?

A. Becauſe it is ſubject to be corrupted.

Q. Whereof commeth it, that the

thicke

Chapians have curld haire?

A. Of the great siccity and drinesse of their humours.

Q. Why be Drunken persons commonly cold?

A. Because wine immoderately drunken, doth cause cold effects.

Q. Wherefore is Venison more esteemed and praised of the learned Physitians, then other flesh?

A. Because it is of good nourishment and engendreth good blood.

Q. VVhy is the white of an Egge hard of digestion?

A. Through the coldnesse thereof.

Q. Wherefore doe men drinke water, and yet it nourisheth not?

A. Water causeth the nutriment to spread throughout all the body.

Q. Why is not the hand hairy within?

A. Because the skinne is thicke and hard.

Q. VVhy is Autumne so unwholesome and full of diseases?

A. Through the inequality of his temperature.

Q. VVhy be the eares unmoveable?

A. Be-

A. Because they have no Muscles.

Q. VVhy be no remedies convenient to be received, in the greatest extremity of sicknesse?

A. Because nature should not be hindered.

Q. Wherefore are the bathes of sweet water esteemed?

A. Because they doe heate and moysten, and are good against Tercian agues.

Q. VVhy doth the Northren winde preserue things from putrifying?

A. Because it dryeth much.

Q. Whereof commeth it, that Ba-glosse tempered and dipt in wine, rejoyceth him that doth eate it?

A. Because it augmenteth the blood and restoreth the forces of the heart.

Q. Whereof commeth it, that Piony hanged about ones necke, doth heale the falling sicknesse?

A. That hearbe sendeth certain vapours to the head, which doe dry the braine.

Q. VVhy be Stockdoves better than Pigeons of the dovehouse?

A. Be-

A. Because they have lesse dung excrements.

Q. *Wherefore commeth it, that Azure colour is pleasant to the eye?*

A. Because in that colour is a mean all other colours.

Q. *Wherefore doe we sweate more in upper parts of our body, then in the nether parts?*

A. The property of heat, is, to ascend, not to discend.

Q. *Why doth not the dung of wilde beasts stink: so much as other?*

A. Because they be dry of nature.

Q. *Why be our eyes greater in our Infancie, then when we be of more age?*

A. Through the great humidity and softnesse. Whereof in like manner it commeth, that we are more desirous of meate in our Infancie, then in any other age.

Q. *How commeth it, that mens eyes differ so much in colour one from another?*

A. Of the diversity of the humours, whereof they be composed.

Q. Where-

Q. Wherefore is sodden water lighter then the cold?

A. Boyl'd and sodden water hath lesse ventosities, and is more light and subtill; because the earth and heavy substance is separated from it.

Q. Wherefore hath Nature ordained neezing in man?

A. To purge the superfluity of the braine, even as by the Cough the rheume is purged.

Q. Why doe we neeze sooner in the Sunne, then when we be neare the fire?

A. Because the heate of the Sunne resolveth the humour, and consumeth it not, but the fire resolveth and consumeth it.

Q. Whereof commeth it, that the eares of all creatures doe move, except the eares of a man?

A. That proceedeth of a certain muscle which is in the Jawes, and doth let and hinder the moving of the eares.

Q. Whereof commeth it, that Asses doe sooner lift up their eares when it will raine, then at any other time?

A. Their melancholicke nature

it, the like hapneth to many other
ancholicke beasts to prognosticate
raine: as Frogs, Dolphins, Crowes,
Cuckoes.

Q. *Why have Birds no eares?*

A. Because they would hinder their
ing, for which cause they are created
made, as man is made to travell.

Q. *Wherefore are the waters of Ma-
hes and Ponds so evill?*

A. Because they are so Phlegmatick,
in Summer they doe corrupt. In-
much as the finest of the water is con-
ted into vapours, and the earthinesse
h remaine.

Q. *VVhereof commeth it, that they
ich have hollow eyes, doe see better,
n those whose eyes doe stand more
ward?*

A. Hollow eyes have their vertue
re fast and better compact, and so
y see the better and further off.

Q. *Why doe the eyes of Wolves and
ttes shine in the night and not in the
y?*

A. The greater clearnesse doth ob-
cate and darken the lesser.

Q. Where-

Q. *Whereof commeth it, that when wee looke and behold our ſelves in a Glaſſe, we doe immedialty after forgo our ſavour?*

A. The image ſeene in a Glaſſe doth repreſent it ſelfe to our viſible light very ſlenderly, and by a certaine reflection; and therefore cannot long be reteyned in memory, but quickly vaniſheth away.

Q. *Whereof commeth it, that man ſmelleth ſo little in compariſon of other creatures?*

A. That commeth of the great humidity of the brain, whereas Ravens and other birdes having it dry, are not hindred by moyſture, but doe receive the ſmell through the ayre a farre off.

Q. *Wherefore doth that water keep better which is open in the Sunne and the wind, then that which is covered and hidden?*

A. That which is open to the Sunne is better purged of all groſſe vapours and is made thereby more ſubtill and better digeſted.

Q. *Whereof commeth it, that*

fa

s are sooner inchanted or bewitched
n they which are greater?

A. Of the delicateneſſe and tenderneſſe of their bodies, which are not ſtrong enough to reſiſt ſuch impreſſi-

Q. Whereof commeth it, that a bird called in Latine Rupex, *doth feare to behold thoſe that have their gall ſpread throughout their bodies?*

A. Becauſe the ſame Bird is ſory for the remedy that ſhee giveth them, for ſhe draweth that ſickneſſe to her

Q. What meaneth it, that the aſhes made of aſhes of a Figtree, is ſo good to cleanſe things which are foule and ſpotty?

A. That commeth of his nature, which is very abſterſive & cleanſing, through the ſharpeneſſe whereof, it taketh away the filth or ſweate of our bodies better than any other thing.

Q. Whereof commeth it, that the Figtree, the Lawrell tree, the Eagle and the Sea Calfe are never ſmitten with lightning?

A. It may be that commeth of the bitternesse and sharpenesse.

Q. What causeth nature to give us eares?

A. It was for no other thing, but that thereby man might heare and judge the difference of voyces and sounds. And that by the eares the head might be purged of his cholericke superfluity, even as by the nose he is accustomed to be purged of his flegmaticke.

Q. But what moved nature to make the lippes?

A. To the end that the teeth being of nature cold, should not bee harmed with externall hurt, or else because that in any talking they might somewhat helpe and temper the tongue, that it should not be too lavish.

Q. For what respect was the mouth made?

A. Because it should be the doore of the stomacke, and because the meate should be chawed and prepared for the first digestion.

Q. What causeth a man to yawne?

A. The grosse vapours that re-

with the Jawes, which willing to come forth, constraine men to stretch their Jawes: or else yawning commeth of lustinesse, or of being too full.

Q. How commeth it that the teeth have sense of feeling, and the same to other bones is denyed?

A. Because the teeth might discerne hot and cold.

Q. What meaneth it that the teeth do grow daily?

A. If Nature had not ordained the teeth to grow daily, they would consume themselves, and should be reduced to nothing by continuall chawing.

Q. What causeth the teeth to grow daine, and the other bones grow not?

A. Other bones be engendered and made of the naturall humour in the mothers wombe, but the teeth are engendered of the nutritive humour, which daily encreaseth, and so encreaseth them.

Q. Why have birds no teeth?

A. The substance of teeth is converted into the bill.

Q. Why doe divers stut and stammer?

A. Through the great moystnesse of the tongue or of the braine.

Q. Why doe divers hold opinion that the tongue of a Dogge is medicinable, and the tongue of a Horse cleane contrary?

A. The tongue of a Dog is full of pores, and by that meanes it draweth from the wound all viscosity and slimnesse: Or else there is in it some humor meet to heale wounds by licking, which is not in a Horses tongue.

Q. Whereof commeth it, that spettle being taken and applyed fasting, is good and weete for Impostumes?

A. Because then it is more subtil and better digested, then at other times?

Q. Whereof commeth it, that the breath of divers doth stinke although they be but young?

A. Of the evill vapours of the stomacke: or else of the corruption of the members and instruments of the spirits.

Q. What is the cause that Lazermen make so hoarse?

A. Because the organes and pipes of their voyces are corrupted.

Q. Whereof commeth hoarsenesse?

A. Of a rhewme descending from the braine, which filleth the passage of the lunges.

Q. Why doe little birds sing and chirpe better then great ones?

A. The spirit of little birds is more delicate and light, then of the great and dull, and therefore at every motion they are disposed to sing.

Q. Why doth the male sing more then the female?

A. Because he is more hote.

Q. What moved nature to make the marke of bones?

A. Because it might the better sustaine the head.

Q. Wherefore is well water the hotter when the well is often drawen?

A. Because by the often drawing the water hath no leisure to be corrupted.

Q. Why have Cranes and Storkes so long

long neckes?

A. Because such beasts take their food and nourishment in deepe places.

Q. Why doe Pullets and Hennes, their throates being cut, move and sturre very long after, which to man doth not chance at all?

A. Hennes and Pullets have small and little sinues, whereby the spirits tarry the longer.

Q. What is the cause, that Barley bread maketh them to be ill coloured that use to eate it?

A. That commeth because Barley bread tarrieth no while in the stomack and hath an abstersive and a cleansing vertue, and so doth suddenly alter and change the digestion, which thing causeth that Nature cannot with any small nourishment give good colour to any person.

Q. Why should wheaten bread be both salted and leavened?

A. Because that wheate of it selfe doth stop and is slimy, but salt doth dry, and the leaven rendreth it much lighter.

Q. why

Q. VVhy doe they serve fruit after meate and not before?

A. Because that a full belly demandeth sweet things: or else the heavinesse of the fruit driveth downe all other meates.

Q. What causeth the haires of sicke men to fall?

A. Because the nutriment wherewith haire is nourished and entertained, is consumed of the adust and burnt vapours.

Q. How chanceth it, that divers have never any beards?

A. Because they have the pores so great, that the nutriment which causeth the haire, is vanished before the haire hath taken roote, and therefore can bring nothing forth.

Q. Whereof commeth it, that in old folke the haire of the browes groweth more, then in other members?

A. Because in the age the bones of the browes be enlarged, and doe open the way to vapours.

Q. Why is the water better, that runneth upon the gravell of Sand, or

upon the earth (so that it be not stinking) then that which runneth upon the rocke, or upon stones?

A. Because that earth and gravell doth cleanse it better, then either stone or rocke.

Q. Wherefore commeth it, that the haire waxeth hard and sharpe when one is dead?

A. Because the haire is no more nourished with the vapours of the body, and because the pores be closed up.

Q. But whereof commeth baldnesse?

A. Of corrupt fleame.

Q. Why be men sooner bald upon the Head, then in other parts of the body?

A. Coldnesse of the braine is the cause.

Q. Why is it that studious and learned men be so soone bald?

A. Of the great diminution and weakenesse of their spirits, or else of great indigestion that causeth fleame to abound.

Quest.

Q. Why doe we sweate more sleeping then waking?

A. Because heate in sleeping is united and joyned, which hath more vertue to drive away all superfluous humours.

Q. Why doe we count raine water to be the best?

A. Because it is better fined and sodden in the ayre, and so more proper and meete to nourish.

Q. Whereof commeth it, that many are healed of a Quartaine, by a sudden feare?

A. Like as the Quartaine is engendered by sudden mutation, even so sudden mutation doth drive it away: for by such sudden accidents our spirits be moved, and all their forces awaked.

Q. Wherefore are those waters better that have their course towards the East, then they that runne towards the West?

A. Because that by running against the sun they doe fine, and waxe warme, and doe lose their naturall coldnesse.

Q. Wherefore doe Musitians when they entend to sing, and Advocates before they pleade, eate Leekes rosted in the embers?

A. Because that Leekes have a certaine slimish moistnesse, that cleanseth the pipe of the Lungs.

Q. Why doe Physitians give order, that meates in winter ought to be of a grosse nourishment, and in Summer fine and light?

A. Because in Winter the naturall heate flying the cold, and retiring into the inward parts, doth cause better digestion. But in Summer, heate seeking for heate is dispersed, and is not of force to digest.

Q. Why doth too long watching make the fine feeble?

A. Too long watching doth engender and multiply Choller, the which by that meanes doth dry and extenuate us.

Q. But why cannot the child borne in the eighth moneth live, and the child of the seventh moneth customably doth live?

A. B.

A. Becauſe the number of ſeven is a perfect number. If the opinions of the *Pythagerians* be true.

Q. Wherefore be ſteele glaſſes better for the ſight then other glaſſes?

A. Becauſe ſteele is harder, and doth repreſent unto us more ſubſtantially the ayre, that receiveth the light.

Q. Whereof commeth it, that vinegar doth ſtoppe bloud?

A. Becauſe the nature thereof is binding.

Q. Whereof commeth it, that women and little Children doe ſo quickly weepe?

A. Of the great humidity and moiſtneſſe that is in them.

Q. Whereof commeth it, that among birds the Sparrow liveth leaſt while?

A. Becauſe he is too leacherous.

Q. Wherefore be women with child in more danger to miſcary in the firſt, ſecond, and third Moneth, then in the reſt of the moneths that follow?

A. Becauſe the Infant is moſt tender, much like to an apple that beginneth

to be fashioned, not yet having the stalke strong enough to sustaine it.

Q. Why be children borne more safely in the seventh, eighth, and ninth moneth, then before?

A. The riper that the fruite is, the sooner and easier it falleth.

Q. Why is the travell of some women greater and more painfull, then of other some?

A. There be divers reasons, for sometimes it commeth of the strength of the woman, sometimes according to the proportion of the substance received, sometimes for that the child is dead, which causeth that they cannot bow nor turne.

Q. But why are women being with child of a man child, lesse molested and in better health, then they that be with child of a woman child?

A. The male is alwayes more lusty and beareth himselfe better, troubling his Mother lesse then doth the female, which is cold and heavie of moving.

Q. Why

Q. *Why is not wine good for Children?*

A. Because it heateth and moisteneth too much, and filleth the head incontinently full of vapours.

Q. *Why doe the women commonly exercise both their hands as well as men?*

A. To exercise both hands proceedeth of the force and strength of the sinewes and muscles, the which is not in women.

Q. *Whereof commeth the sterility and barrennesse of women?*

A. It proceedeth of mans causes, either of the coldnesse of the man, which causeth the seed to be of none effect in generation, or because the seed is waterish and of small force.

Q. *Why is a drunken person cold, the wine being hote?*

A. Because naturall heate is extinct, by the heate of the wine.

Q. *Wherefore have women in most commonly the headach, more then men?*

A. The vapors of the menstruall blood send to the head, which causeth the

Q. *Why*

Q. Why have men more teeth then women?

A. Because they are more abundant both in blood and in heate.

Q. Wherefore doe maydens voyces change, when their breasts begin to waxe greene?

A. Because the Organes of the voyce are then more loose, and lesse close.

Q. Why have women their breasts above their stomakes, and other creatures underneath?

A. If womens breasts had beene placed under their belly (they having but two feete) it would have hindered their going: which troubleth not other creatures that have foure feete.

Q. Wherefore is wine forbidden them that have paine in their sides?

A. Because it burneth and sendeth to the sides divers burnt and aduſt humours, which encreaſe the diſeaſe.

Q. Whereof commeth it, that Twinnes are not ſo ſtrong as other Children?

A. Because the ſeed which ſhould ſer-

die generation of one, is parted into two.

Q. Whereof commeth it, that our privy parts are more subiect to catch haire, then other partes of our body?

A. That commeth of the heate and moistnesse united together, which are the cause of all corruption.

Q. Whereof commeth it, that fasting spittle is good to take away the spottes of the body, and not spittle after meate?

A. Because the spittle after meat is full moystnesse, and is partly grosse, by reason of the meate which is mingled with it, in such sort, that it cannot so well dry as the other.

Q. Why doth the smoake of Brimstone make the haire white?

A. Because it dryeth up and purifieth the grosse matter which is dispearsed through the haire.

Q. How happeneth it that man onely doth become bald?

A. Because he is of a more rare composition and matter, lesse fleshy, and consequently more meete and apt to be dryed.

Quest-

Q. VVhy doth a man waxe bald f
vpon the head?

A. The head is a member more m
then all the rest, wherein are unite
great number of flegmaticke superfl
ties, and therefore the same sooner w
eth bald.

Q. VVhereof commeth it, that
which sleepeth soundly, dreameth v
little?

A. Because that then all the senses
accord to doe their duty, and doe
wander hither and thither for to p
voke dreames.

Q. VVhy is the Southwest wind
sweet and pleasant?

A. Because it is temperate, neit
too hote, nor too cold.

Q. Wherefore hath the wind (ca
Ceci) *East and by North, the pow*
draw the Cloudes unto him?

A. Because that his motions
round.

Q. How commeth it, that wine dr
ken after a rotten or perished apple,
meth bitter?

A. Because that all rottennesse is bi

Que

Q. *Wherefore doe men bleed so often the nose?*

A. Because the nose hath more participation with the braine, then any other member.

Q. *But why is that water which is soonest hote and soonest cold, better then other water?*

A. Because it is more subtill and more

Q. *Wherefore is over great exercise and labour evill for the sight?*

A. Because it dryeth the blood too much.

Q. *How commeth it that men sleepe better and sooner on the right side, then on the left?*

A. Because being awake, he doth leane, and rest more upon the left side then on the right.

Q. *How chanceth it that Figs which are sweet and tender, doe nevertheless cause tooth-ache?*

A. Because they cleave to the gummes, through their viscosity and slimi-

Q. *Why doe we esteeme Goates milke*

to

to be better for our stomacke, then any other?

A. Because the Goat taking his nourishment rather of wood and boughes then of grasse, causeth his milke to be the more thicke, and lesse slimy.

Q. How commeth it, that Cows milke is more medicinable then other milke?

A. Because a Cowe being a great eating beast, doth feed not onely upon grasse, but also upon all sorts of green hearbes.

Q. Why is the bloud of a Bull hurtfull to them that drinke it?

A. Because it is very fatte and full of threds, and soone waxeth hard, engendring thereby hurtfulnesse.

Q. Why doe all beasts refuse to eate of any thing that a Beare hath blowne upon, or smelt unto?

A. Because the blowing or smelling of a Beare is pestiferous.

Q. For what respect be they fearefull that dwell in hot Countries, and they strong which dwell in cold Countries?

A. Col-

A. Cold doth restraine and thicken flesh, which causeth the heate to better gathered and compact with

Q. Wherefore be they that have their rolling and turning, and their sight ne, deceivers, theeves, and of bad ure?

A. Deceite and theft proceed of the lty of the mind, and the subtilty he mind commeth of the subtilty of ours caused of heate, that causeth eyes to wander, and the sight to bee ne.

Q. Whereof commeth it, that the eyes Drunkards doe still water?

A. That proceedeth of the humours the wine hath engendered in the ne, whereof feeling it selfe laden, it deth the same againe to the eyes, ch of their nature are full of pores.

Q. Whereof commeth it, that too much ation and griefe bringeth age?

A. Because it dryeth: and age is no- else but a very drought.

Q. What meaneth it, that they which of age feele no griefe?

A. It

A. It is through lacke of heate, w
causeth the life to vanish away wit
paine.

*Q. Why are our eyes so m
able?*

A. Because they should not so e
be hurt, with that which happeneth
come before them.

*Q. Whereof commeth it, that
swimmeth above any other Liquour*

A. Because it is fatter: And all
things doe participiate very much
the ayre.

*Q. How chanceth it, that the Oes
onely above all other Birds hath
clawes cloven?*

A. The Oestrich is rather a beas
the earth, then a bird: and his w
were given him rather to helpe him
runne, then to flye.

*Q. Why be not fatte things so
corrupted?*

A. Because they hold very much
the ayre, and the fire.

*Q. Whereof proceedeth it, that
birds doe soonest assaile the eyes?*

A. Because they see them cleare

with great brightnesse.

Q. Why cannot the Diamont be burnt ell as other stones?

A. The fire cannot hurt it, by reason great hardnesse.

Q. Whereof commeth it, that the fea- of an Eagle mingled amongst the hers of other birds, doe consume

A. It is by a secret vertue that is given Eagles feathers, to have the er to consume all other fea-

Q. Whereof commeth it, that he that the thickest bloud, is alwayes most rie and frollicke?

A. The blood that is grosse and fatte, th the spirits firme and constant, ein consisteth the force of all Crea-

Q. But what is the occasion that wo- be not bald as well as men?

A. It is their great moystnesse: for- nesse commeth of drinesse.

Q. Why doe divers use to lay chalke roottes of Chery trees?

To make them ripe before their time.

Q. How

Q. *How chanceth it, that the Vine and the Rape or Radish, doe not love to grow one nigh another?*

A. Because they are of divers natures. For the Rape loveth cold places: whereof it commeth, that in *Almaigne* they are as bigge as little children: But the Vine loveth those places that be warme.

Q. *Why doe not the Elephants and Cammels drinke but in puddles or troubled waters?*

A. Because they are afraid to see themselves in the water.

Q. *Why doth a man sneese against the Sunne?*

A. The Sunne through his heate doth provoke the humours that remaine in the conduit of the Nose to be open to the ayre, which causeth sneesing.

Q. *Why doe Melancholicke persons sleepe so little?*

A. Because they have little moistnesse whereby few vapours ascend up to the braine.

Q. *Why doth mettall melt* [illegible]

it is very cold weather then at any time?

A. Becauſe then the heat is wholly ed inwardly.

Q. Whereof commeth it, that they have greene or gray eyes, doe ſee neither in the day time, nor yet in night: and the contrary chanceth to that have blacke eyes?

A. Becauſe the greene eyes doe abound fire: and the blacke abound with

Q. Why be thoſe Creatures of ſhort that engender very often?

A. Becauſe with the ſpermaticke ſuſluities they loſe much moyſture, ch is the true retainer of naturall

Q. How chanceth it, that the Lyon ſo much feare the flame of

A. Naturally the fire is hurtfull to ſight: and eſpecially to thoſe are hot and dry, as chiefly the Ly-

Q. Whereof commeth it, that man hath the head more hairy, then

any

any other creature?

A. By reason of the great coldnesse of the braine, and heate of the heart, which panteth continually, and bringeth forth many vapours, which doe engender haire.

Q. Whereof commeth it, that the Serpent doth so much flye the herb called Rue, and especially the wilde Rue?

A. Because the Serpent is cold, dry and full of Sinewes, and the hearbe Rue of a contrary nature.

Q. How chanceth it, that all gelded Creatures are weaker then the ungelded?

A. Because the strength commeth from the Coddes.

Q. Whereof proceedeth it, that when one is hungry the spittle is more bitter and salter then at other times?

A. Because hunger augmenteth choler; the which easily turneth into bitternesse, by reason of his sharpenesse.

Q. Whereof commeth it, that milke sometimes doth loosen the belly, and sometimes bindeth it?

A. The

A. That proceedeth of the divers qualities which are in Milke.

Q. *Whereof commeth it, that most commonly women are fatter then men?*

A. Becauſe they are colder, and doe leſſe labour.

Q. *Why have not men ſo great breaſts as women?*

A. Becauſe they have no menſtruall blood: and further, they have no veſſell to retaine it.

Q. *Whereof commeth it that great nipples or teates are not the beſt?*

A. The heat is better incloſed in a little and round Nipple, then in great Teates, where the warmneſſe of the milk ſmeth out.

Q. *Whereof proceedeth it, that betweene thirteene and foureteene yeares, the Nipple of young maydens doe begin to pricke?*

A. Becauſe at that age the menſtruall blood beginneth to encreaſe in them.

Q. *Whereof commeth it, that the milke of a womans breaſt ſuddenly decayeth*

if she give herselfe to be immoderate in lust?

A. Because the menstruall blood doth not ascend to the breasts to nourish the child.

Q. *Whereof commeth it, that those women that are with child of a Sonne, have their right breast harder then the left?*

A. It is because the male breedeth in the right side: and so the menstruall blood comming to that side, to nourish the child, maketh it more hard and stiffe.

Q. *Wherefore hath Natnre given unto woman but two Teates onely, and other Creatures more?*

A. Because other Creatures do bring forth many young ones at once: and women most commonly have but one or two children at the most.

Q. *But why is the thicke and plentifull milke a token of a man child, and the milke that is cleare and thinne betokeneth a daughter?*

A. The woman being with child with a Sonne, is of greater heate, which thic-

thickeneth and maketh the milke to digest: contrariwise, the milke of a woman being with child of a Daughter, is lesse digested, by having of lesse heat.

Q. Whereof commeth it that the milke of faire women is not so good, as of blacke women?

A. Browne women are of hotter complexion, and therefore have their milke better digested.

Q. Whereof commeth the disordinate desire that women with child have to eat things that are loathsome, most commonly in the first or third moneth after they have conceived?

A. Such is the appetite as the humours be which are within. And because the humours of women with child are corrupted, it is no marvell although their appetite be without reason.

Q. Why doe Physitians appoint the bread for those that be sicke, to be first tempered before it be given them?

A. The Leaven hath a certaine corrupt heat in it, which augmenteth further, in such sort, that it corrupteth the bread if there be too much.

Q. Whereof commeth it, that past y, the more it is kneded, the bett is?

A. It is because the liquour, meale, and the leaven, being well in porated, and the moystnesse resol the bread is more wholesome and ter.

Q. Whereof commeth it, that outward parts of the body are more s ject to cold, then any other part of same?

A. Because they are thinner, further from the hart.

Q. Whereof commeth it that hearbes Purslin and Lettice, doe coole and then warme the bodies of th that doe eate them?

A. Untill the digestion be made, coole the body: but the digestion m they change into good bloud, and encrease heate.

Q. Why is the Capon better eaten then the Cocke?

A. The Capon o'eth not his m nesse, because he treadeth not the H as the Cocke doth: and therefore is

Q. What is the cause, that after sleepe [illegible] to stretch our selves?

A. To drive away evill vapours.

Q. Why doe they that have travelled [illegible] better then others?

A. Because the spirits desire to bee at [illegible]

Q. Whereof commeth it, that they which are drunke, in beholding one thing, [illegible] thinke that they see two, or many?

A. That commeth of the continuall and sudden motion of the eyes, proceeding of the vapours and exhalations of the wine.

Q. Why is a Drunkard of better judgement in things that are bitter, [illegible] fast, and of evill tast, then any other?

A. A Drunkard hath his tongue better seasoned with the liquour and [illegible] of the wine, and hath more moistnesse in his tongue, then he that liveth soberly: whereby hee may the better judge.

Q. What difference is there between heavinesse in the head, and

Drunkennesse?

A. Heavinesse in the head causeth oppilations and stopping: Drunkennesse commeth of subtile vapours, which trouble and mingle themselves with the braine and the vitall spirits.

Q. Whereof commeth it, that they which have grosse cheekes, are dul and hard understanding?

A. Grosse flesh commeth of grosse humours, which also causeth grosse spirits, and so consequently dull understanding.

Q. Why doe they rubbe their eyes that would sneese?

A. Sneesing commeth of heate: and the rubbing provoketh heate.

Q. Why doe the Eagles drive away their young ones, before they be feathered or fledge?

A. Because that without feathers they be very ball favoured: or else because they be very ravenous.

Q. What proceedeth it, that most commonly a man doth sneese twise together?

A. Because there bee two holes at

breathing places in the nose.

Q. Whereof commeth it that cold water being cast in the face doth stanch bleeding of the Nose?

A. It is because that by that meanes heate is driven in.

Q. Why is smoke painfull to the eyes?

A. Because the eyes be of a weake complexion.

Q. Why doe they live longest that dwell in hot Countries?

A. Because they are dryer: and their inturall moystnesse and heate doth preserve them the better.

Q. Why doe we smell a thing lesse in Winter then in Summer?

A. Because the ayre is thicker, and lesse moveable.

Q. Whereof commeth it, that the urine, the longer it is retained within the body, the worse it smelleth: and the excrement, the longer it is kept, the lesse it stinketh?

A. The excrement the longer it tarrieth in the body, the more it dryeth, and is of lesse corruption. The urine

contrariwise, the longer it is retained in the bladder, the thicker it waxeth and more filthy.

Q. *Why doth the haire burne so quickly?*

A. Because it is cold and dry.

Q. *Why doe we cover our heads close in cold weather?*

A. The head doth waxe warme when it is kept close: for by that meanes the heate is kept in. And the kercheffe or hood serveth for the head, as the gowne doth for the body.

Q. *Whereof commeth it that bitter Almonds doe keepe one from Drunkennesse?*

A. Because they drye the body: and will not suffer the veines to bee filled, resisting the strength of the wine.

Q. *Whereof commeth it that women bee not suddenly drunke, and old folkes are incontinently overcome with wine?*

A. The wine remaineth longer in the stomackes of old people, being dry by nature: even as water doth in a Tronke of Wood, dry and halfe putrified.

trified. But women are too cold and moyst, by meanes whereof they doe better resist the force of the Wine.

The end of Naturall Questions.

MORALL AND POLITIQVE Questions.

THE III. BOOKE.

Question.

Why did the Ancients paint Fortune with a double forehead, the one side bald, and the other hairy?

A. The shaven side signifieth adversity: the hairy part prosperity, which we enjoy when it pleaseth her.

Q. What hath moved many to think the seat of the spirit to be placed in the

A. Be-

A. Because the opinion of the spirit doe appeare in the eyes.

Q. *Why did the* Romanes *deeme him hurtfull to the Common-wealth, that would not content himselfe with seven yokes of Land?*

A. After the Kings were chased from *Rome*, the Romanes desirous to content themselves with a little, to avoid all occasion of Tyranny, assigned every Romane Citizen seven yokes of Land, and no more.

Q. *Why was it so long before the* Romanes *did plant any Vines?*

A. Because they foresaw, that wine made them dull, debilitated their sinues, weakned their forces, troubled their braines, and made them have a stinking breath.

Q. *Whereof commeth it, that the Persians breath commonly stinketh?*

A. Because of the diversity of meates, and excesse of wines.

Q. *Why did the Romans esteeme the men of the Country to be more meet for the warres, then the Citizens?*

A. Because the Peasant and Country man

man is more accustomed to sleepe upon hard places, to endure cold and heate, hunger and thirst.

Q. *Wherefore is he esteemnd more vilanous and infamous that denieth the thing which is delivered him to keepe, then he that rendereth not the thing he borroweth?*

A. Because there is nothing more villanous, then a man to doe wrong to his friend, for no man delivereth any thing in keeping to any man, but to him in whom he hath reposed his greatest trust.

Q. *What meant the Romanes to have no Bakers in their City, before the warr of the* Persians, *which was five hundred and fourescore yeares after the building of* Rome?

A. The *Romanes* esteemed the Science of Baking to be but the worke of women.

Q. *But tell me I pray you, why had they no Cookes as we have?*

A. Because they are strong and lusty men, not given to delicates, which maketh men faint and effeminate.

Q. How

Q. How chanceth it, that the drowned bodies of men doe swimme vpwards, and those of women downewards?

A. Nature her selfe hath a speciall regard to the honesty of women, desirous to cover their secret places. Whereof I would (it might please God) that women themselves had better consideration and regard.

Q. Wherefore were the Carthaginians *counted deceivers and mockers?*

A. The Scituation of *Carthage* did cause the same. For by reason of the marchandise and traffique which they had with all the Nations of the world, they were very much used and frequented to to trompery and deceit.

Q. But why were the Carthaginians *so desirous, that all their Magistrates should be rich?*

A. Because they thought that the poore man could not faithfully minister Justice.

Q. What meant many brave and lusty Nations continually rather to love warre then peace?

A. Because warre stirreth men to vertue

vertue and valour, and peace draweth them to idleneſſe and all kind of wantonneſſe.

Q. Why have divers men in times paſt allowed and commended Flattery?

A. Becauſe Flattery ſetteth forth before our eyes what wee ought to be.

Q. Why doth the vice of anger daily diſpleaſe the wiſe?

A. Becauſe it is a ſpice of Folly and Rage.

Q. Wherefore ought the vertue of Juſtice to be in Princes commendable above all other things?

A. Becauſe it is the mother of all vertue. But what ſhall be deemed of that Realme that is without Juſtice, if not a very ſanctuary of theeves and Pirates.

Q. Wherefore were they of the Country Campagnia, *eſteemed proud and brave?*

A. Becauſe of the fertilry of the Country, and beauty of their Cities.

Q. Why be the people of Beotia *more then any other counted blockheads*

and

A. Because they eate too much.

Q. *What moved them of* Locris *to make a Law, that whosoever would goe about by any law or ordinance to establish some new device or innovation in their City, ought without remedy (the Rope about his neck) to recite openly before the people the law which he would establish, and the reason wherefore?*

A. That was to chastise and correct those that love novelties and new devises: for if the law proposed pleased not the people, or was found to be wrongfull and unjust, the proposer of the law had no more hurt, but suddenly was strangled. Which ordinance and decree kept the good City of *Locris* more then two hundreth yeares in good estate of common-wealth without any alteration and change.

Q. *Why did the ancients in the old time arme their Souldiers onely with the plackard, without any other armour?*

A. To cut from them all hope of running away.

Queſt.

Q. VVherefore did the ancients above all things desire to dye honourably?

A. Because honourable death covereth the faults of the life past.

Q. What meant the wise continually to joyne wisedome with puissance?

A. That puissance might not be converted into tyranny.

Q. Wherefore did the ancients say, that their minds and soules were like unto Lampes?

A. Because through good instructions they might give light each to other.

Q. What meant many singularly to commend poverty?

A. Because it made men industrious and vigilant.

Q. Why be those that be expert in the Art of warre alwayes blamed, if they enter rashly into combat?

A. Because that the issue of the battels are uncertaine.

Q. Why did the ancients paint the Image of vertue girded?

A. To declare that the vertuous man ought to be diligent in his affaires, and not slothfull.

Quest.

Q. What meaneth it, that women are desirous of revenge above all other creatures?

A. Their weakneſſe is the cauſe.

Q. Why were the Perſians *ſo curious to accuſtome their children to auoid lying and to tell the truth?*

A. Becauſe they deemed verity to dwell amongſt the Gods. And that they ought not to premeditate what to ſay.

Q. Wherefore ought Intemperance to be avoyded?

A. Becauſe it bringeth with it all diſorder, negligence, and inordinate life.

Q. Why doe ſome praiſe pouerty?

A. Becauſe ſhe teacheth all good manners, nouriſheth and maintaineth the good ſpirit, and cauſeth aſſurance in man.

Q. Why is a rich wife to be eſchewed?

A. Becauſe ſhe doth not content herſelfe with the eſtate of a wife: but would be Miſtreſſe and more then a Miſtreſſe.

Q. Why

Q. Why is it better for a Prince to be loved, then feared?

A. Because feare cannot alwayes last nor endure.

Q. Why is it said, that in giving of benefits we ought to imitate the fertile fields?

A. Because they yeeld more then they receive.

Q. Why is delicate fare to be eschewed?

A. Because it corrupteth good wits.

Q. Why ought no credit to be given to Fortune?

A. Because she is inconstant.

Q. Why is it not good to follow the opinion of the common people?

A. Because they judge all things by their opinion, and not according to the truth.

Q. What moved some to give counsell indifferently to avoid the conversation of women?

A. Because they bee all equally instructed in the schoole of malice, as the Comicall Poet *Terence* affirmeth.

Q. *Why ought a man to beware of extreame Poverty?*

A. Because it destroyeth good wits.

Q. *Why ought unlawfull gaine to be eschewed?*

A. Because the end thereof is not good, neither doth such gaine long continue.

Q. *Why doe they compare a covetous man to him that hath the dropsie?*

A. Because he is seldome satisfied, and cannot quench the covetous thirst wherewith he is alwayes infected.

Q. *What was the cause of the commandement that we have to honour Princes?*

A. Because they are on earth a representation and lively Image of God, who governeth all things.

Q. *Why did the Persians make their children behold the orders and fashions of Drunkards?*

A. To teach them to abhorre Drunkennesse, by seeing the disordinate fashions of those that were drunke.

Q. Why

Q. Why did the Ancients say, that it were much better to fall into the hands of Ravens, then of Flatterers?

A. Because Ravens and Crowes do eate us when we be dead, but Flatterers doe devoure us alive.

Q. Why is it not seemely for a man to praise or dispraise himself?

A. Because the one is a signe of folly, the other of inconstancy.

Q. Wherein resteth true Amity?

A. In the unity and equality of minds, by following and refusing, loving and hating one thing. Amity is like to the Sun of the world: without which all things are darke and out of order.

Q. How may a true friend be known?

A. By things uncertaine.

Q. Who be they that doe least feare death?

A. They that least trouble themselves with worldly things.

Q. What thing getteth friends?

A. Good fortune getteth them, and ill fortune loseth them.

Q. What difference is there between

W. *friend-*

friendship and hatred?

A. The one ought to be immortall, and the other is mortall.

Q. Which is the best patrimony that man can have in this world?

A. To be spare and continent in living: and if our goods be not sufficient for us, let us be sufficient for our goods.

Q. What kind of avarice or covetousnesse is counted most honest?

A. The covetousnesse of time, when it is imployed as it ought to be.

Q. What is the state of the rich covetous man?

A. A continuall torment, and an extreame desire to get goods together, with feare of losse of the same.

Q. How may a man truly tearme temporall riches?

A. Heavinesse of mind, snares, and nettes to catch us: and thornes that pierce through the heart.

Q. What chanceth to sluggards, and to the slothfull?

A. To live barely, and to rest without profit.

Q. What is the property of Fortune?

A. To

A. To feare the mighty, and to tread under feet the ſimple.

Q. *Why have the Ancients praiſed temperance above all things?*

A. Becauſe temperance encreaſeth the pleaſure that may be had in deleſtable things.

Q. *Why is the idle and delicate life to be blamed?*

A. Becauſe with pleaſure it bringeth a thouſand ſorrowes.

Q. *Why did the Ancients ſo much commend the countrey life?*

A. Becauſe it is the miſtreſſe of frugality, diligence and Iuſtice.

Q. *VVhy is a leaſter or Paraſite ſo diſpleaſant?*

A. Becauſe they have but one ſong oftentimes reciting their lyes and jeaſts.

Q. *Whereof commeth it, that the Egyptians did cut off their skinne before their members?*

A. To keepe them more cleane.

Q. *Who be they that indeed are eſteemed happy in this world?*

A. They that can live and diſpatch their

ir affaires without danger : and in
st to live in honour.

Q. Which is the first point to attaine wisedome?

A. For a man to know himselfe : and
e more difficult it is, the more profita-
le.

Q. In what sort should a man behave himselfe in other mens affaires?

A. In such sort as he forget not his
wne.

Q. Whilest we be young, what thing ght we most to remember?

A. That one day we shall be old.

Q. What is he that liveth well?

A. He that boasteth not himselfe
ereof.

Q. After what sort ought the igno-nce of youth to be corrected?

A. By the wisedome of the old.

Q. What is he that is brave indeed?

A. He that can exalt himselfe.

Q. What is the property of a glori-s man?

A. Rather to abhorre death, then to
ue life.

Q. *How*

Q. *How doth vertue encreaſe?*

A. Through perills and adve
ty.

Q. *How may one avoid adver
ty?*

A. By patience.

Q. *How ſhould we preſerve t
goods, and become ſubject to the inc
ſtancy of Fortune?*

A. In giving them to our friend
and in making participation thereof
mongſt thoſe that wiſh well to us.

Q. *To whom is Poverty noyſom*

A. To him that ſuffereth not t
ſame patiently.

Q. *VVhat is the ſauce that appet
neth to travell?*

A. That is reſt.

Q. *Why is Fortune painted blind*

A. Becauſe ſhe blinderh her pur
ers.

Q. *What thing is very eaſie to
gotten, and very hard to be kept?*

A. Good Fortune.

Q. *VVhat is he that is free indeed*

A. He that doth not beaſtly yo
himſelfe to his affections.

Q. Wh

Q. What is it that maketh an evill man?

A. Too much Liberty.

Q. What ought he to learne above all things that desireth to raigne and governe?

A. To sustaine Envie, with great courage.

Q. What is that which most of all doth overthrow Princes?

A. The poyson of flattery.

Q. How be true Friends got-ten?

A. With Fidelity and like du-ties.

Q. VVhat is that which so sildome is found together, and rests in one per-son?

A. Beauty with chastity, wisedome and riches, youth and continence, Age without Jealousie.

Q. What is that which men call Sins?

A. It is the death of the memory, poyson for man, corruption of beauty and vertue, and the flower of age.

Q. What is he that cannot speake?

A. He that knoweth not how to
his peace.

Q. Where is it most specially re
fit for a man to hold his peace?

A. At the Table.

Q. What is the true Image of

A. The speech.

Q. What kind of man is most
hated?

A. Those which use reproach.

Q. To whom ought a man to
good?

A. Neither to old men, nor
young children: because young
dren doe forget good turnes done
them, before they come to the age
knowledge: and old men doe for
them by and by.

Q. What manner of life liveth a
without learning?

A. The life of a dead man, or of
a one that liveth in darknesse.

Q. What things be those that fi
ve most to vertu?

A. The love of glory, and feare
blame.

Q. How may true glory be nouris

A.

A. By doing much, and speaking
le.

Q. *How doe Common-wealths begin encrease and flourish?*

A. They encrease by unity, and are throwen by dissension.

Q. *Wherefore did* Hieron *demand* Simonides *what thing God was, and every time he tooke a great pause to ke him answere?*

A. To declare that God was infinit d incomprehensible.

Q. *Wherefore is it better, according the opinion of* Themistocles, *to give Daughter in marriage to a poore n being honest, then to a rich man ll conditions?*

A. Because it is better to marry a man hout money, then money without a

Q. *What is it that maintaineth mmon-wealths?*

A. Penalty and reward.

Q. *What is the most pestilent thing t can be in man?*

A. Love of our selves, and delight our selves.

Q. VVhy ought anger to be ... and eschewed?

A. Because it is the enemie of ... counsell.

Q. And why so?

A. Because it is vile and unseemely ... all ages and degrees.

Q. Why ought humane things to be despised?

A. Because there is no constancy ... stedfastnesse in them.

Q. VVherefore is courage of heart much esteemed: that is to say, constantly to sustaine and beare all sorrowes and calamities that may chance?

A. Because it is not inferiour to ... like bravery and courage. Where of many times the very Souldier himselfe ... need.

Q. VVherefore is equity and justice commendable and meet in a Prince above all things?

A. Because it establisheth Kingdoms and maketh Kings to raigne.

Q. VVhy ought pleasure to be contemned?

A. Because continually she is accompa...

...ied with sorrowes.

Q. What meaneth the Swanne, when ...u neare vnto his death, to sing better ...n at any other time?

A. By natures teaching, to declare ...at benefit wee receive by death, ...hich openeth unto us the Gate of eter-...ll Life.

Q. Why have the wise men of old ...e compared our life to a stage Play ...Tragedy?

A. For that many times the worst ... of men doe occupy the places of the ... as oftentimes wee see in such ca-...

Q. Why doe we hate poverty?

A. Because poverty causeth many to ...der out of the right way, who rather ...n they would be constrained to beg ...d sterve for hunger, apply themselves ...ab and murther.

Q. Wherefore was Gold first found ...?

A. For the destruction of man. Where-...ey be so covetous, that they care ... adventure each danger for ha-...g of the same, according to the true

verse of *Virgil* the Father of
ers.

Quid non mortalia Pectora cogis
Auri sacra fames?

Q. Wherefore is Gold so pale?

A. For feare of so many dangers
ambushments planted by man to re
ver the same.

Q. Why were women forbidden
in the old time?

A. Because wine provoketh leach
and is noysome unto the sense and
derstanding.

Q. Why were the Magistrates
forbidden the same?

A. To the intent their braine
be good and strong, righteously to
termine and judge.

Q. But why were the Souldiers
men of warre forbidden from
same?

A. That by too much drinking
should not sleepe, and by that mea
occasion of advantage might bee
from the enemy.

Q. What meaneth that saying, that fortune doth captivate and blind the understanding?

A. That is when one maketh no resistance unto her, but suffereth her to do at her pleasure.

Q. Why was Bacchus *tearmed to be a foolish God?*

A. Because he maketh them fooles that [illegible] too much of his liquour.

Q. Why be rich men most commonly [illegible], and those that be good men not [illegible]?

A. Goodnesse seeketh them that bee [illegible] in them to fixe its sure and long [illegible].

Q. Shamefastnesse either in man or woman what is it properly?

A. The bridle and bit that restraineth [illegible] appetites.

Q. What vice blotted the great liberality and patience in adversity of Marcus Antonius?

A. Play, Drunkennesse, Surfetting, [illegible] too much familiarity with his [illegible]hold Servants.

Q. What made Iulius Cæsar *the first Empe-*

Emperour of Rome *so beloved of Souldiers?*

A. The not telling and counting his Souldiers prey, causing every one them to take what he list.

Q. What moved Polignetus *to ca at his owne costs and charges the warres of* Troy *to be painted?*

A. The ardent desire he had to immortalize his name.

Q. Wherefore was Aurelius *that excellent Painter in* Rome, *counted to infamous?*

A. Because he mingled Whores Drabbes among the heavenly Goddesses, so farre was he enamoured with mery tricks.

Q. Why is it so much requisit to ch a good Nurse for a Child?

A. Because the body doth not receive the substance of the milke, the spirits also doe feele it.

Q. Whereof commeth it that Romanes *did not see their Child until they were of the age of fo yeares?*

A. Because they would not that

sho

uld come home to them, before they learned to honour them. The French were more diverse, for they would see their Children until they were to handle weapons.

Q. why did they forbid their children company of Ruffians, leasers, Bab- and all such Ribalds?

A. To the intent they should not ne to give themselves to dishonest atures, and to forget the good nurture ere with they were endued, which in end would be the destruction both their body and soule.

Q. What ought the tales and communications be that are had with Chil-

A. They ought to have some semance of truth; and above all things must not be fearefull unto them, superstitious.

Q. Why were the Pensions received Princes abolished in many Ci-

A. Because there is nothing that sooner corrupt the person then for they engender great suspition

in them, that doe receive them. *Demosthenes* for receiving of bribes of *Alexander* King of *Persia*, was chased out of *Athens*.

Q. *Why were* Coriolanus *and* Themistocles *so much against their own Country?*

A. For the ingratitude of their Citizens, who denyed them both their due honors. *Cæsar* also because his Countrymen denyed him his well deserved triumph, became enemy to his Country.

Q. *Why was* Cato *of many men taken for a foole?*

A. Because he rather chose voluntary death, then to yeeld himselfe into the hands of *Cæsar*, who sought no other thing of him but friendship, and was minded to pardon him all his injuries past.

Q. *Why did* Scipio *take heed of going rashly to the Skirmish and Combat?*

A. He knew well that by his nativity he was appointed to be Generall of armies: and not a simple Souldier, who

[illegible]refore hee behaved himselfe accor-[illegible] to the Majesty of that Office, and [illegible] like a private Souldiour.

Q. VVhy was Demetrius *reprehended [illegible] he desired to have the surname of [illegible] that had broken the first ranke of [illegible] enemies?*

A. The true title of a Prince is rather [illegible] just then mighty; and ought ra-[illegible] to resemble God by vertue, then [illegible] Lyon by force.

Q. VVhy did Plato *refuse to reduce [illegible] Common-wealth of the* Cirenians, *[illegible] good order and discipline?*

A. Because the aboundance of riches [illegible] made it too licentious.

Q. Whereof came it, that Marius, Vi-[illegible]us, *and* Ventidius Bassus, *were so [illegible]llent in armes, and did suffer [illegible] patiently the labours of the [illegible]res?*

A. The one was a labourer, the other [illegible]epheard, and the third was a horse-[illegible]per, whereby all three were used to [illegible] travell, to paine, to heate and cold, [illegible] to spareuesse of life.

Q. What is the true duty of a Prince?

A. To

A. To make his Subiects to live
etly and godly, which thing he ca
doe if he himselfe be not good, iust
vertuous.

*Q. What difference is there betw
the equall and iust Prince, and the T
rant?*

A. The one vseth the office of a m
the other of a beast. The Prince ser
as a Father to his Subiects: the Ty
deuoureth them.

*Q. Why bee men naturally af
to rebell or encounter with a Prince*

A. Because that (after the mind
Hesiodus) the Prince is established b
God.

*Q. Thinke you that God hath
regard of things to come?*

A. There is nothing more certai
Romulus testifieth the same, being
cued from the water, and nourished w
the milke of a Wolfe; *Achilles* nouris
with the milke of a Hinde: and Cy
of a Goate.

*Q. Is it any marvell then
though the Persians did worship them
Gods?*

A.

A. No truly. Moreover *Homer* and *Sydon* doe affirme, that principality and government is a gift proceeding from Above, given unto men, thereby to [illegible] the power of God.

Q. What is that which maketh a Prince wicked?

A. To thinke that it is lawfull for him to doe all things, and that all wickednesse is sufferable, having power to doe what he list. His great wealth and abundance may bee also the occasion, and flatterers, evill Ministers, and [illegible] man of warre, such as attend about his person.

Q. Which is the hardest thing for him to doe?

A. *Diocletian* the Emperour said: to know perfectly how to use himselfe in his Kingdome.

Q. Why are civill warres so greatly to be contemned?

A. Because hee that hath the [illegible] doth not onely what he listeth, but also they that take his part doe the same.

Q. Why bee Princes esteemed like

like unto God?

A. As God considereth the affection of man, even so the liberall and magnanimous Prince ought to consider the heart and power of him that doth him service.

Q. VVhy was the liberality of Zeuxis reprehended of the ancients?

A. Because he gave to receiue twice the value.

Q. Whereof proceeded the custome that the Kings of Persia had, to give gold and silver, to all women that they met, and to men Darts and arrowes?

A. Gold and silver is convenable to women: and weapons to men.

Q. Why did Plato in his lawes forbid that any God should be made either of gold or silver?

A. Because hee deemed those mettals to be the very poyson of the world.

Q. Why did the Kings of Persia vse to reward women that brought forth many male children?

A. Because they filled the Country

with

Souldiers, which served for the
ervation of the same.

Q. How was Cæsar healed of his sad
evill?

A. By sobriety and abstinence from
ne.

Q. Why have many wise men studied
be obscure in their writings?

A. To astonish dull wits at the first
ht, thereby to encourage the studious
search the mysteries and secrets of the

Q. How long is it lawfull for a man
esire to live?

A. So long as a man is out of hatred
d necessity.

Q. Where ought true pleasure to be
ght?

A. In our selves, and not in o-

Q. Why is moderation so much com-
nded?

A. Because it encreaseth plea-

Q. Why did Epaminondas make so
le preparation in a feast that he made
certaine Embassadours?

A. To

A. To declare that they that can b
be rich and suffer poverty, may h
be corrupted with money if it be
red.

*Q. What is most to be feared i
City?*

A. Hunger.

*Q. How may a man enrich h
selfe?*

A. By forsaking his appetites.

Q. How may we live joyfully?

A. By putting our trust in thi
that never shall have end.

*Q. How should a man be master o
himselfe?*

A. By amending that fault in hi
selfe, which hee espyeth in a
ther.

*Q. What ought they to eschew
are in prosperity?*

A. Hatred.

*Q. What is the property of a
man?*

A. To apply well his time.

*Q. Where lyeth the felicity
man?*

A. In the quiet state of the mind

Q.

Q. What manner of thing is Huma-
ity?

A. It is a vertue joyned with good
ction: or rather, a benevolence
ed and tempered with dexteri-

Q. What manner of thing is Mer-
ity?

A. It is an affection of the spirit joy-
d with Humanity.

Q. What thing is facility?

A. It is a vertue, which easily ma-
th a man to engender friendship with
ers, and doth long maintaine the
ng.

Q. What be they that were excellent
facility?

A. *Philip*, and *Alexander* his Son:
shewing the same to *Dimocrates*,
Architect.

Q. What is Faith?

A. It is such a godly vertue, that all
r vertues without the same, is no-
g. Without faith wisedome is folly,
mperance is displeased, Force is im-
ent, and Justice is turned into cru-

Q. Of

Q. Of all the Ancients, who
moſt excellent in that vertue?

A. Sextus Pompeius, Sonne of P
peius the great, Alexander and Scipi

Q. Why did Nature make man
and unarmed?

A. Nature having made man wi
hath given him meanes enough, whe
by to arme himſelfe at his pleaſure,
to uſe at one time ſundry kinds of
pons.

Q. Whereof commeth it, that
commonly are not wiſe?

A. The length of the body co
meth of great moyſtneſſe and h
but dryneſſe engendereth wiſedome
man.

Q. Whereof proceedeth it, that
ges and Advocates are more reveren
of their Clients, then Phyſitians be
their Patients?

A. The gaine and hope of Client
dependeth upon the Judges and Advo
cates: but the hope of the ſicke depe
deth not onely of the Phyſitian, but
ther of God.

Q. Why did the Ancients call

falſ

evill, the disease of Hercu-

A. Because Hercules was subject

Q. What is the office of a thrifty

A. To remember that which

and to thinke upon that to

Q. How may a man live godly?

A. To thinke every day to be the last of his life.

Q. Why should a man take more care his soule, then for his bo

A. Because the perfection of the maketh the imperfection of the and the beauty or force of the maketh the soule never the bet

Q. Where lyeth the seate of ann

A. In Wisedome, Strength, and nanimity: for there is neither wind tempest that can shake them.

Q. What difference is betweene af and good will?

A. Af-

A. Affection is a generall inclin
of the spirit, which induceth a man
love: and maketh him sorry, if
chance any thing evill unto him wh
he loveth. But goodwill is shewed, w
being moved with affection, we end
vour our selves to shew pleasure
them whom we love: in such so
that goodwill is the effect of the affec
on.

Q. *How shall the vertue of man b*
knowne?

A. By adversity: as Gold by
fire.

Q. *Wherefore is a plurality of Pri*
ces evill, and not to be suffered.

A. All that which may be done b
one, is better done, then when it is d
by many. Moreover, if a Kingdome
turned into Tyranny, the Tyranny
one is more sufferable, then of many
and to be short, the raigne of one is
best.

Q. *From whence came the custo*
not to name the new borne, before the
seventh day?

A. Because they esteemed the child
seven

dayes of age to have escaped the
er.

Q. *VVhy did the Ægyptians, desi-
to live chast eate no sault?*

A. Because through the heat thereof,
ovoketh Leachery.

Q. *Why doth* Homer *call salt a di-
thing?*

A. Because it giveth taste to all meat,
preserveth the same from stinking,
hath a force and vertue genera-
e.

Q. *VVherefore be we afraid to passe
gh a Church-yard?*

A. Because it representeth our
l.

Q. *How was the Common-wealth
Sparta so long time maintai-
?*

A. Some imputed the cause to the
istrates, which knew well how to
mand, some to the people, because
knew how to obey.

Q. *Who was the cause of the great
y that the* Lacedemonians *obtai-
gainst the* Illyrians?

A. The presence of their King, which
was

was but a child, perswaded thereunto
the counsell of their priests.

Q. *What caused the Kingdom*
Persia *so much to flourish?*

A. *Xenophon* saith, that it was
great love that they bare to the
King.

Q. *What thing is hardest for a*
to doe?

A. To be secret. Which *Philippi*
affirmed, when he besought *Lysimach*
his friend not to reveale his
crets.

Q. *Wherefore was it written be*
the Gates of the Temple of Apollo
Delphos: Know thy selfe?

A. To induce us to know that spa
of Divinity which God hath placed
us, whereby we know that God h
done all things.

Q. *Wherefore is it said, that th*
is nothing that may better resemble
Kingdome of Heaven, then the stat
a Monarchy?

A. Because there is but one G
which alone doth raigne and gove
all things.

Q

Q. *Of what sort of men ought a ...ce to be chosen in a Common-...lth?*

A. He ought to be noble of blood, ...ught to be vertuous, rich, and puis-... in armes.

Q. *Doe you thinke it to be requisit ... a Lieutenant Generall of an Army, ...ht to be, not onely valiant and wise, ...lso happy and fortunate?*

A. I thinke doubtlesse that hee ...ht to be fortunate. The ill fortune ...ompeius may very well avouch the ...

Q. *What is the principall duty of a ...Prince?*

A. To seeke meanes that his people ...well instructed.

Q. *What was the cause of the evill ... of Sardanapalus and Nero?*

A. The number of Flatterers in their ...rts, Leasters, Parasites, Bawdes, ...hores, Ruffians, and all sortes of peo... disposed to vice, where the wise and ...e were expulsed and driuen a...

Q. *Why would King Cyrus that Xeno-*

phon

phon *should bee alwayes in his co*
ny?

A. To give him counsell in th
faires of his Realme. For *Xenephon*
not onely wise, but also valiant
well instructed in the deeds of warre.

Q. Wherefore would Alexander
great, that Onoficrates *should alwa*
accompany him in the warres?

A. To enroll and register his
and deeds.

Q. Whereof ought a Prince pri
pally to take heed?

A. Not to change his bounty
goodnesse for any occasion that
happen, nor yet to encline his eares
flatterers.

Q. What is the chiefest cause of
Princes overthrow?

A. Flattery, more then force
armes.

Q. What is he indeed that may tr
be called happy in this world?

A. The vertuous man of m
wealth.

Q. Whereunto serve riches?

A. To make the mind quiet and c

without which contentation, there
happinesse or felicity in this
. But how can hee be in rest and
that hath not wherewith to buy

Q. What caused Alcibiades *to be so contrary to the nature of the A-*
nians?

A. His Nurse *Amilea*, which was a
woman.

Q. What moved Diogenes *comming*
Sparta *and going to* Athens, *to say:*
he came from men, and was going
wards women?

A. Thereby he reprehended the de-
of *Athens*, which made them effe-
and womanish.

Q. Which is most requisite, either
the souldiers should defend the wall
walk the souldiers?

It is better, that the souldiers should
nd the wall.

Q. What is the poyson of friendship?

A. Flatterie.

Q. What manner of Nurses ought
to be which are chosen for Princes

A. Faire, well conditioned, [illegible] discreet, pleasant, curteous, amiable, chaste, healthy, and of good complexion, eloquent, their speech fine and neat, that the child may learne to pronounce well.

Q. *What is the surest guard of a Prince?*

A. The good will of his subjects: For that Prince is vnhappy which for the surety of his person had need of [illegible] and diversities of guard and watch.

Q. *What is justice?*

A. The honour and glory of them that doe the same, and a great benefit vnto them, vpon whom the same is executed.

Q. *Whereby shall a man know when a Prince beginneth to be a Tyrant?*

A. When forcible he draweth from him the service of his people.

Q. *What caused Theseus to be so liant?*

A. The great fame and renown of *Hercules* enflamed him, to make his name immortall.

Q. *How*

Q. *How may a man be like unto*
?

A. In doing good to many indiffe-
rly, and not to one alone.

Q. *What is the greatest shame that*
can receive?

A. To be surpassed in honesty, cur-
ie, and humanity, by those which be
inferiours.

Q. *How did* Philip *King of* Mace-
gaine and winne all Grecia?

A. By Gold and silver more then by
ce of armes, for he was wont to say;
t there was no force or Castle, were
ever so inexpugnable, but he would
upon him to subdue it, if so be an
laden with Gold were able to enter
gates.

Q. *What kind of Tragedies ought*
not to reade?

A. Those which containe nothing
but things that bee proud, cruell,
full of inhumanity. But those wee
ht specially to reade which be ho-
and full of grave Sentences, inter-
d with pleasant talke, as the Tragi-
of *Euripides*, and *Sophocles* be.

Q. *Why ought wee indifferently reade all kind of Poets?*

A. Because with marvellous sweetnesse of language, they entermeddle the Graces with the Muses: whereof it came that *Ælius Comodus* the Emperor, was so farre in love with *Martiall*, that he termed him to be his *Virgil*.

Q. *Are men to be commended for their corporall beauty sake?*

A. No: But for their vertue, wisedome, counsell, and force, which declare what manner of minds they have within,

Q. *What caused* Driopas *the Athenian to establish this Law: That whosoever had conceived any evill opinion of God, should have his head cut off?*

A. Because there is no worse thing then to have an evill opinion of him which hath made and mainteineth all things.

Q. *What manner of thing is Religion?*

A. It is the true knowledge of God, and owne service.

Q. *Wherefore did* Alcibiades *re-*

kind of Musicke, saving when he
at the Table at his meales?

A. Because Musicke provoked him
to conceiue delight familiarly to talke
at the Table.

Q. A strange Question, whereof I
would faine be resolued. One Stesichorus lying in his Cradle, a Nightingale
lighted on his mouth, and sung vpon the
same?

A. It was a presage that Stesichorus
would prove an excellent singer.

Q. What profit bringeth Musick
him that hath delight in the same?

A. It sharpeneth the spirit, not one-
ly to know the harmonie of the voyce,
but also it maketh the person to haue a
better judgement to indite either in
verse or prose.

Q. What is true Philosophy?

A. The knowledge of goodnesse,
and how to live well.

Q. What caused the Poetes to vse
fictions and inventions?

A. To allure men to abandon their
barbarous conditions and brutish be-
haviours, and to turne themselves to

vertue and exercises.

Q. *What was the cause of the dea*
of Cinna?

A. Because hee was cruell towar
his Souldiers, and constrained them t
fight perforce and by compulsion.

Q. *What is Patience?*

A. A voluntary sufferance in thing
difficult, for love of honour and profit.

Q. *What is Constancy?*

A. It is a vertue which conserveth
good counsell, and maketh a man pe
severe in honourable deeds.

Q. *What is Opinion?*

A. It is a stay fixed either in deed
word, which maketh vs obstinately
follow out fancy, although it be witho
reason: onely to be superior in all co
troversies.

Q. *What is Justice?*

A. After the mind of the ancie
Poets, it is a celestiall vertue pow
down from God into our spirits, that
might the better honour, love and f
thine him as author of all things.
therefore Princes were, for good re
called of *Homer*, *Iupiters* schollers.

Q. W

Q. What is the property of Iustice?

A. To love and honour God above all things; and our neighbour as our selfe.

Q. How many kinds of Iustice bee there?

A. Foure, that is to say Divine, Naturall, Civill, and Judiciall.

Q. Of what things is the world governed?

A. By reward and punishment.

Q. What is divine Iustice?

A. It is that which maketh vs to acknowledge God to be our Creator, the beginning and end of all things, and him of whom all creatures receive life, without participation of mortall things.

Q. What is naturall Iustice?

A. It is alwayes one in all men, and varieth nothing through the diversity of Regions and Nations: being alwaies convenable to Nature. And as divine Iustice sheweth the duty towards God: even so naturall Iustice is subject to the satisfaction of nature. The Disciples of *Socrates* affirmed, that naturall

turall Justice is a knowledging of [illegible] and just things, and agreeable to [illegible] rall reason: which thing whosoever doth vse, shall become good of himself.

Q. What is civill Justice?

A. It is appertaining to a Prince or Magistrate: whose office is to provide that the people be well ruled and governed, and that no harme be done vnto the place whereof he hath the rule.

Q. What is Judicial Justice?

A. That consisteth in being reasonable to all men, and to discerne the just from the vnjust.

Q. *Why were* Achilles *and* Sylla *reprehended for their victories?*

A. Because they were cruell and insolent towards their enemies, when they had overcome them. The contrary [illegible] *Cæsar, Alexander, Hannibal, Antonius,* and *Ægesilaus*, all which were greatly praised for their victories.

Q. Before whom is it lawfull for a man to vaunt himselfe of well doing?

A. Before the valiant, or before [illegible] that know him not, or have small knowledge what vertue is.

Q. W[illegible]

Q. Why was Metellus disposed?

A. For being too much desirous to have surpassed *Sertorius*: to whom notwithstanding he was not comparable in prudence.

Q. How ought a man to be disposed towards Fortune?

A. That they may become subject to him, and not man to them: following the verse of *Horace*.

Et mihi res non me rebus subjungere conor.

Q. Whereof proceeded the saying of Poets, that Mars was armed with Diamonds?

A. To declare that a Prince ought to be strong, not in body, but in heart and courage.

Q. What is the property of a good Captaine?

A. To be gentle, politique, wise, and witty: not to be discouraged in hard fortune, nor inflamed in prosperity. Such was *Hannibal*. See a further description of him in the 4. *Novel* of the Palace of pleasure.

Q. *From whence came the great* [illegible] *that in olde time the* Cimbri[illegible] *and* Celtiberians, *atchieved in* [illegible] *warres?*

A. Because they esteemed the [illegible] of honour to be in the warres: and [illegible] rather fley their owne children, [illegible] they should be thrall and taken of [illegible] enemies.

Q. *Why doe some praise Anger?*

A. Because it doth commonly [illegible] company courage.

Q. *How many kinds of Amity* [illegible] *there?*

A. Three, that is to say: profitabl[illegible] honest, and delectable.

Q. *Why was* Dionisius *expelled* [illegible] *the* Locrences?

A. Because he being curteously [illegible] ceived of them, in the time of his [illegible] nishment, vsed dishonest orders tow[illegible] their wives.

Q. *Why did* Amphitryon *give* [illegible] *sonne* Hercules *to* Euristeus?

A. To teach him to flye the vol[illegible] tuousnesse of the *Thebanes*, and [illegible] accustome him with honest lab[illegible]

following the vertues of *Euristens.*

Q. Whereof proceedeth the difference betweene one man and another?

A. By digressing from Philosophy. [illegible] that it riseth through the travell [illegible] the soule, when it passeth into our [illegible]dies, descending from God through [illegible] Lodiaque, and the white Circle. In [illegible]ch passage all soules take their affec[illegible]ns, and doe participate with all the [illegible]utes and motions of each Sphere and [illegible]rre, according to their aspects.

Q. What is Cholor?

A. It is an anger soone come, and [illegible] gone, proceeding of a feeble [illegible]

Q. What is taken of the Planet Sa[illegible]

A. Reason, eloquence, and vnder[illegible]ding, as of *Iupiter*, force of doing, [illegible] *Mars* boldnesse, and of the heate [illegible] Sunne, feeling and opinion, and [illegible]forth.

Q. What is hatred?

A. It is an anger that hath taken [illegible]

Q. What is discord?

A. It

A. It is a frowardnesse and ang[illegible] comming of hatred, which maketh the[illegible] rebellions to the Comon-wealth: whi[illegible] indeed, is the destruction of all huma[illegible] things.

Q. What is Concord?

A. It is a vertue, which in sho[illegible] time, maketh small and weake thi[illegible] to grow, as *Salust* saith: *Concordia par[illegible] res crescunt?*

Q. Why be Flatterers esteemed w[illegible] then those that are false?

A. Because the false man doth [illegible] deceive onely, but the Flatterer corr[illegible] teth men: and therefore the *Athe[illegible]* punished Flatterers by death, as *Pi[illegible] goras* was.

Q. What was the cause that [illegible] rigonus lost the most part of his [illegible] dome, and was constrained to make [illegible] with th Romanes?

A. Because he gave more [illegible] Flatterers then to *Hunniball*, that [illegible] him profitable counsell.

Q. What is the office of a good [illegible]

A. To doe well, and not to care [illegible] speake evill of him.

Q. W[illegible]

Q. Why had Epaminondas *no regard to be revenged upon them, that spake evill of him?*

A. Because he knew that such patience proceeded of the great courage of Scandart.

Q. What was the cause of the death of Sardanapalus?

A. His evill life, his lasciviousnesse with women, and the little justice that he vsed.

Q. Why was Marcellus *preated Consul of* Rome, *with* Cato *that dyed at* Rome?

A. To the intent that by the gentle and good nature of *Marcellus*, the severity and rigour of *Cato* might be moderated.

Q. What caused Nero, *to cause the* [illegible] *for the continently to be disputed of life?*

A. His naturall cruelty. The contrary rested in *Cæsar*, for reward whereof, in the end hee received [illegible]

Q. Why is dominion or rule so weighty a matter?

A. Be-

A. Because it is impossible to pl
all men.

Q. *Why would not* Caligula
Emperour, heare the accusation of
person?

A. Because he would that no
should hate him.

Q. *What induced* Dionisius *to*
over his good nature, wherewith he
indued at the first, and to become cr
in the end?

A. The mockes and cavillation
his subjects, who mocked him for
looking a squint, and for the grose
of his body, which is a notable exam
to beware of jesting and backbiting
Princes.

Q. *Why did the Magnesians cr*
fle Dassitas *the Gramarian, upon*
Mount Thorax?

A. Because he did speake ill of ma
specially of *Lysimachus* their Prince,
deare soveraigne Lord.

Q. *What is Vertue?*

A. It is a perfect & entire reason, wh
followeth the minds of the wise,
procureth them to shun and avoid

Q. W

Q. *What is Avarice?*

A. A disordinate appetite, a cupidi-
ufatiable, a disease which infecteth
person, making man vile and effe-
ate. But after the opinion of the
kes, *Plato* declareth that he which
eth to be rich, must give over his
ctites, & heape no treasure together.
her Philosophers affirme, that Co-
ousnesse is a disease that poysoneth
body, and maketh the mind effemi-
e, and can never be recovered.

Q. *Why was* Acchius *the King of*
dia *slaine?*

A. For his extreame Covetousnesse,
ich caused him to make Taxes and
Imposts vpon his people, to ga-
together much treasure. Where-
in the end his people did cast him
the River *Pactolus*, which is full of
gold, to the intent he might glut
elfe with Gold, after which he so
ch thirsted. The selfe same vice of co-
ousnesse was the occasion of the
h of *Crassus*, who was slaine by the
pans.

Q. *What is liberality?*

A. To

A. To use Riches indifferently, [illegible] is to say, to spend neither too much, [illegible] too little; So that it is as it we[illegible] meane between Covetousnesse and [illegible] digality.

Q. *Why was* Scopas *of* Thessaly *much contemned of the wise in his* [illegible]

A. Because hee counted him [illegible] happie, for that his Counting h[illegible] was full of those things that ne[illegible] profited him selfe, nor yet any othe[illegible]

Q. *What is that maketh a* [illegible] *happie?*

A. The bridling of his disord[illegible] appetite.

Q. *Why did* Piso *reprehend th*[illegible] *heraldy of the Emperour* Otho?

A. Because he gave not his ri[illegible] but threw them away. Vertue ca[illegible] nothing away, Vertue usurpeth not[illegible] of any other mans, Vertue hath no[illegible] nothing.

Q. *Who were they that were* [illegible] *ted infamous in* Rome?

A. They that spent their good[illegible] on dishonest things; and they [illegible] did take Fines to enrich them[illegible]

unlawfull meanes.

Q. *What was the cause of the evill life of Sylla?*

A. Because hee grew very rich in time, which made him to be suspected of bribery.

Q. *Why did Plato say, that to live richly in a City, both riches and poverty ought to be expelled?*

A. Riches maketh a man proud, and poverty maketh him to evill

Q. *Wherefore commeth it that Cæsar once blamed for his Liberality?*

A. Because being but a private man he used disordinate Expences, unmeet for his degree. And it is to be noted, that which is prodigality in a private person, is Magnanimitie in a Prince.

Q. *How did Nicias obtaine the favour of the people?*

A. By spending and giving his goods liberally, although hee was not very much commended of the Wise. Crates was greatly praised for despising of worldly goods, esteeming his riches to consist in his Friends.

Q. *Which*

Q. *Which are lawfull Riches?*

A. Those which are well gotten: such as doe serve us, and not we them.

Q. *What is Anger?*

A. It is a certaine boyling blo... burning in desire to be revenged ... him with whom a man is offended ... is alwayes accompanied with wrath.

Q. *What difference is there be... anger and wrath?*

A. The one consisteth in the ... the other in the deed, and the one ... be without the other, even as a ... may be drunke, and yet notwithst... ding is no Drunkard, that is to say ... customed to be overcome with wine.

Q. *Why did the Romans ord... that when their armies did prepare ... encounter, certaine hands should ... hast to give the on-set, and there ... all should utter vehement cryes?*

A. To astonish the Enemy, and ... courage their owne Souldiers to ... more fiercely.

Q. *Of what age ought he to be ... is first trained in the warres, to ... him perfect in the arts of warfare?*

A. The younger he is, the more per-
he shal be in Warfare: as witnesseth
nibal, who at the age of ten yeares
wed his Father *Amilcar* in the
es. *Scipio* tooke upon him to be a
dier at 17 yeares of age.

Q. *Amongst the ancients, who hath*
deserved the name of a good and
Captaine?

A. I am of the opinion of *Antipo-*
who judged *Pirrhus* to be the har-
Captaine that ever served in the
es, and most happiest, if fortune had
red him to live out his time.

Q. *Why was the Camp of* Mars *at* Rome
rted hard by the River of Tyber?

A. To the intent, that after sweating
exercise of armes, the youth to wash
their sweat and dust, should enter
the River, not onely to bathe them-
s, but also to learne to swim, a thing
cessary in a Soldier, as *Alexander*
ted himselfe of nothing so much,
r that he never learned to swim.

Q. *What causeth Idlenesse?*

A. *Cato* said, that by doing nothing,
did learne to doe evill.

Q. *From*

Q. *From whence came the* *hardinesse, wherewith* Horatius Co *was endued, when hee sustained su fierce assault given by the Enemies the woodden bridge of* Tyber *at* Ro

A. Because he could swimme. by the same meanes *Cæsar* escaped his enemies in the warres at *Ale dria*. *Sertorius* also used the same, sing the River of *Rodanus*?

Q. *VVhy did the Romans ere Image of* Clælia *on horsebacke, an otherwise?*

A. Because they flying from *Porsenna*, shee feared not to passe low the River of *Tyber* on horseb Or else as some say, because she b sent back againe by the Senate of to *Porsenna*, she presented him a Horse richly garnished.

Q. *VVhy did* Lycurgus *make Maydens of* Sparta *accustomabl runne and wrastle naked?*

A. To make them the strong abide the travell of Child.

Q. *What ought a man chiefl aske of God, according to the min Philosophers?*

A. G

A. Good fortune, after a man is endued with understanding, how to use same.

Q. *What manner of thing is it to be just?*

A. To have the knowledge of Divine and humane things.

Q. *What is the most grievous mischief that may happen unto a Prince?*

A. To love Flatterers.

Q. *Why did* Agamemnon *the King rather to have in his company ten Ulysses, then tenne* Ajaxes?

A. Because the man that is wise, is better to be desired then he that is hardy. For that occasion *Antigonus* delighted alwayes to have *Zeno* with him, to take him counsell concerning the affaires of his Realme.

Q. *What bookes ought Princes to read, that they might learne to bee wise?*

A. Those that give them admonishment of their duty; for no man dareth speake unto them that thing without feare, which they may finde in reading.

Q. *What*

Q. What was the cauſe of the g friendſhip of Lyſimachus *towards* lippides *the Comicall Poet?*

A. Becauſe he did not flatter, w is many times the property both Poet and a Courtier.

Q. What is Pleaſure?

A. A recreation of the ſpirit, voking mans mind to thinke to e any thing, although not grounded on reaſon; and therefore, it is alw an enemy to vertue.

Q. What is Ioy or Gladneſſe?

A. It is a motion of the ſpirit, ceeding of a certaine opinion of a which we hope to enjoy; and ther is unſeemely for a man of great e becauſe it troubleth the mind, and ſeth it to paſſe the limits of reaſon.

Q. Is it requiſite then to re with meaſure?

A. Yea: chiefly to have reſpe the inconvenience that might ha bytoo much mirth, as it chanced to two *Roman* women, that thought Children to have beene dead i journey of *Cannas*, which afterw

enly returned safe, contrary to Mothers expectations; and as it pened to *Chilo*, who dyed through much Joy.

Q. *To what thing ought a man to most regard?*

A. To Vertue, then to his Health, that to honest pleasures, and finally ches.

Q. *What is Prodigality?*

A. It is a perturbation of the mind, nishing vertue: which consisteth ending extraordinarily, and with-order of reason.

Q. *VVhat was the cause of the death Apisius, that wrote so diligently of ery?*

A. He killed himselfe with nothing but gluttony.

Q. *What is Ambition?*

A. It is a troubling of the mind, so ent, that it consumeth the heart spirit, with great desire to attain to dignity, and honour.

Q. *What is it, that a man ought to t in this world?*

A. All things that are honest.

Q. *VVhat*

Q. What is assurance?

A. It is a vertue proper to high
lofty minds, which approacheth
vnto confidence: and the propert
that vertue, is to make a man alw
looke with a bold and merry cou
nance, not studying or taking any
for ought that may chance, and pro
ly it is a tranquility of the mind, wh
unto *Phocion* greatly exhorted *Alex*
der the great, but in vaine.

Q. What is Magnificence?

A. It is a vertue proper onely
Princes: because it consisteth in g
and hard things, and great expenc

Q. Who is he that worthily ma
called liberall?

A. *Aristotle* saith, that it is he wh
spendeth his revenue in good ord
and vpon things decent.

Q. Is there any difference betw
liberality and magnanimity?

A. Great difference: although t
seeme to be but one. He that is lib
ought to have respect how much
doth spend, what that thing is w
that he buyeth, and above all thi

he doe not exceed in expence of revenue. The magnanimous and honourable without any care for publike expence, hath respect onely how he may doe some great and valiant enterprise.

Q. Who was the most excellent amongst the ancients, to acknowledge and recompence a good turne done unto him?

A. Pirrhus: of whom it is said, that he was thought to have dyed for anger, because he had not time enough to succour one of his friends.

Q. What is the nature of an unthankfull man?

To forget the taste of good turnes: if a man doe not persevere still in doing him good.

Q. Who loveth more, either he that doth the good turne, or he that receiveth the same?

He that receiveth a good turne, is bound to him that doth it. The nature of a debter is to shunne the company of the creditor, and to disdain him when he hath not wherewithall to pay him:

went to dispose all other Captaines?

A. Because he was ready in fight, and knew how to defend himselfe.

Q. *Why was* Philip *King of* Macedonia *so negligent and slowin the warres?*

A. Because he thought it better to overcome his enemy by policy, then with effusion of blood.

Q. *How chanced it, that the* Lacedemonians, *when they had obtained victory by force of armes, did sacrifice a Cock: and when they came upon the enemy by policy, subtilty, or knowledge, they sacrificed an Oxe?*

A. Because they esteemed policy better then strength.

Q. *What vertues appertaine unto strength?*

A. Magnanimity, confidence, assurance, valour, constancy, stedfastnesse and patience.

Q. *Why was* Fabius Maximus *crowned universally throughout all* Italy *with Grasse?*

A. Because that crowne was ordained for Captaines and Generalls, that could conduct

conduct their Souldiers to the warres, and returne with them againe, without losse and effusion of blood. After that sort did *Antigonus* escape from the fury of *Pirrhus*?

Q. *What ought a man principally to expect in the warres?*

A. Opportunity. Which *Pelopidas*, *Pirrhus*, and *Marcellus*, knowing not how to use, arrived very soone to the end of their lives.

Q. *Why did the* Lacedemonians *beat their children upon the Altar of* Jupiter?

A. To use them to be constant, and to endure stripes without making complaint.

Q. *What was the reason of a Law recited in the twelve Tables; which was that the dead should not be wept for?*

A. Because weeping and cares doe witnesse a faint and effeminate heart.

Q. *What meane the Poets to bring in Princes and Knights lamenting their misfortunes?*

A. To mocke them secretly, for

Q. *What is assurance?*

A. It is a vertue proper to high lofty minds, which approacheth vnto confidence: and the propeity that vertue, is to make a man alw looke with a bold and merry cou nance, not studying or taking any for ought that may chance, and prop ly it is a tranquility of the mind, wh vnto *Aboeign* greatly exhorted *Alex der* the great, but in vaine.

Q. *What is Magnificence?*

A. It is a vertue proper onely Princes: because it consisteth in g and hard things, and great expence

Q. *Who is he that worthily may called liberall?*

A. *Aristotle* saith, that it is he wh spendeth his revenue in good or and vpon things decent.

Q. *Is there any difference betw liberality and magnanimity?*

A. Great difference: although th seeme to be but one. He that is libe ought to have respect how much doth spend, what that thing is w that he buyeth, and above all thi

at he doe not exceed in expence of
s revenue. The magnanimous and
nourable without any care for pub-
ke expence, hath respect onely how
e may doe some great and valiant en-
prise.

*Q. Who was the most excellent a-
ngst the ancients, to acknowledge and
ompence a good turne done unto
n?*

A. *Pirrhus*: of whom it is said, that
was thought to have dyed for anger,
he had not time enough to succour
of his friends.

*Q. What is the nature of an un-
nk full man?*

To forget the taste of good turnes
If a man doe not persevere still in
g him good.

*Q. Who loveth more, either he that
the good turne, or he that receiveth
same?*

He that receiveth a good turne, is
to him that doth it. The nature
e debter is to shunne the company
creditor, and to disdain him when
th not wherewithall to pay him:

to pay him: But the creditor desireth none other thing, but the health of his debtor, whereby he may find means sometime to be paid.

Q. What is Constancy?

A. It is a vertue which properly resisteth sorrow, and is contrary to inconstancy.

Q. What is the property of Constancy?

A. To vanquish and subdue the fleshly lusts. And although it be a hard matter to vanquish, then to fight and resist: yet the Ancients have better esteemed the continent man then the constant.

Q. What is Trust?

A. It is a sure hope, and presage of a good turne that we hope for, as though it should without all doubt happen to us.

Q. Why was Chrysippus *disdained of all other Philosophers?*

A. For his arrogancy: for he boasted that he knew all things.

Q. Why was Hippocrates *blamed for arrogancy?*

A. Becau

A. Because hee wrote to *Xerxes* King of *Persia*, that he would not utter his knowledge unto barbarous people.

Q. *And why was* Zeuxes *the Painter also blamed of arrogancy?*

A. Because when he had painted *Helena* hee said that *Leda* her mother for all that she was gotten with child by *Iupiter* had not made *Helena* so faire as he had painted her.

Q. *How ought a man to behave himselfe towards his friends?*

A. In such sort as a man must thinke that in time to come they might bee enemies: although that *Cicero* maketh a mocke at that opinion, and saith, that it is the poyson of friendship.

Q. *How did* Miltiades *the Sonne of* Cimon *of* Athens *obtaine so great renowme?*

A. Because there was no man how poore so ever he was, but he would give eare to his requests.

Q. *Why was* Viriatus *so much esteemed of the* Portugals, *who were*

went to dispose all other Captaines?

A. Because he was ready in fight, and knew how to defend himselfe.

Q. Why was Philip *King of* Macedonia *so negligent and slow in the warres?*

A. Because he thought it better to overcome his enemy by policy, then with effusion of blood.

Q. How chanced it, that the Lacedemonians, *when they had obtained victory by force of armes, did sacrifice a Cocke: and when they came upon the enemy by policy, subtilty, or knowledge, they sacrificed an Oxe?*

A. Because they esteemed policy better then strength.

Q. What vertues appertaine unto strength?

A. Magnanimity, confidence, assurance, valour, constancy, stedfastnesse and patience.

Q. Why was Fabius Maximus *crowned universally throughout all Italy with Grasse?*

A. Because that crowne was ordained for Captaines and Generalls, that could conduct

conduct their Souldiers to the warres, and returne with them againe, without losse and effusion of blood. After that sort did *Antigonus* escape from the fury of *Pirrhus*?

Q. *What ought a man principally to expect in the warres?*

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Q. *What meane the Poets to bring in Princes and Knights lamenting their misfortunes?*

A. To mocke them secretly, for without

without danger they durst not doe it openly.

Q. Whereof commeth it, that Alcibiades *was in his time compared to the fish called in Italian* Polpo?

A. Because he was of a nature so tractable, that he could man himselfe to all uses and fashions, like to the fish called *Polpo*, which taketh his colour of the Sand, where he gravelleth or groundeth himselfe.

Q. Upon what reason did Homer *call certaine people of* Thracia *halfe men, and why did he say, that the house of* Protesilaus *was imperfect?*

A. Because the people of *Thracia* lived without women, and in the house of *Protesilaus*, there were none bnt men. The like affirmeth *Menander* of the *Geti* or *Gothes*. But what good can a housholder doe without a woman? surely in mine opinion (J speake it not to please women) no more then a man can live without meate, or continue without cloathing.

Q. Who was the first that taught man to live an active life?

A. *Socrates*

A. Socrates: and as Cicero saith, such a life is very agreeable to God.

Q. What is vertue?

A It is an Harmony, or pleasant accord of Nature, with other good things agreeing thereunto.

Q. What is the chiefest goodnesse, according to the Philosophers opinion?

A. To feele no kind of sorrow, as Hierom Rhodiotto saith: albeit that the Stoiques and Epicurians affirme the contrary.

Q. Why is Lycurgus amongst all the Law-makers esteemed the best?

A. Because he did observe and keepe that which hee himselfe command.

Q. Why did the Poets faine that Prudence was borne or conceived of the braine of Jupiter?

A. To declare that wit and understanding, but the other part, wherein Prudence doth consist, which causeth us to foresee all things divine.

Q. Wherefore doe the Poets faine Philoctetes to bee banished from his

Country, and to wander by Hills and Dales, daily weeping and ſighing?

A. To declare that there is no ſorrow nor accident, how weighty ſoever it be, which ought to induce man to violate nature, or to kill himſelfe.

Q. *Wherein conſiſteth true force?*

A. To abide and ſupport all hard things, and not to imbaſe his heart in adverſity.

Q. *Wherefore did the Ancients waſh before they did ſacrifice?*

A. To declare that all diſordinate thoughts proceeding of beaſtly affections be diſpleaſant to God.

Q. *For what reaſon did the ancient Romanes tearme God to be* Optimum Maximum, *ſo much to ſay, right good and very great: And wherefore did they place* Optimum *before* Maximum?

A. The one Epitheton, ſignifieth vertue, and the other puiſſance, or might: yet vertue was alwayes preferred, as the chiefeſt.

Q. *What moved* Anaxagoras *to give all his goods to his friends?*

A. The

A. The more franckly to play the part of a Philosopher, to yeeld unto heaven our true Country (whereof wee doe take our beginning and issue) the first fruites of our minds and spirits.

Q. *What was the cause that Accius the Poet did make a Comedy intituled* Il Cavallo Troiano: *in English the Trojan horse?*

A. A desire he had to reprehend those that are slow of understanding, that were ignorant to use time before necessity, and not afterwards when ill fortune did succeed. Whereof rose the proverbe. *Sero sapiunt Phryges.*

Q. *Wherefore did the* Romanes *learme* Fabius Maximus *to be the Target of the Roman people, and* Marcellus *the Sword.*

A. Because the one gave himselfe to maintaine the Common-wealth, but the other was eger and sharpe to revenge the enemies of the same. And yet both they were set togethers by the Senates order, that the gravity of the one might moderate the hardinesse of the other.

Q. Wherefore is Pompeius *reproved by certaine Historiographers, not to have beene skilfull and wise enough?*

A. Because at the journey of *Pharsalia* which he lost, hee left in an Island called *Corsu*, a puissant Army, wherewith he might have stopped the passage of *Cæsar*?

Q. What was the cause of the death of the Emperour Otho?

A. The hazarding of the battell his enemies being as it were in despaire.

Q. What difference is there betweene prudence and vivacity of wit, otherwise called pregnancy of mind, or Sagacity?

A. Prudence giveth good counsell and the pregnant wit comprehendeth and judgeth the counsell which is requisite, the one being necessary for the other.

Q. Wherefore was Paulus Minucius *the companion of* Fabius, *esteemed prudent and wise?*

A. Because he tooke counsell of himselfe in that which he knew, and follo-

ed the counsell of others in that which he did not understand, esteeming him to be a sot and a beast, that had not good advise in himselfe, and would not obey them that had experience.

Q. *What is the onely one property of them which be esteemed to be fine witted.*

A. To use their wits to each device and quality, like unto the fish *Balena*, which is a great fish in the Sea, having a hole in his head, wherewith hee taketh in, and thrusting forth abundance of water, sometimes here, and sometimes there.

Q. *Why was Lysander so flouted and mocked of his owne people?*

A. Because he vaunted and boasted himselfe to be the kinsman of *Hercules*, not doing any sign or token of vertue: for all that he did was by trumpery and deceit.

Q. *Wherefore was Helapicus of Epirots so greatly esteemed for his subtile*

A. Because all that he did was for publike wealth, and not for his owne

owne particular profit.

Q. What is Equanimity, a vertue so much praised?

A. It is a certaine purenesse and constancy of mind, wherewith we continue alike in prosperity and adversity, not being puffed up with pride, or abasing our mind. *Socrates* the Philosopher, and *Antoninus Pius*, the Emperor, was excellent in that vertue.

Q. Where is the seate of the affections in our bodie?

A. Joy resteth in the splene, Anger in the gall, Feare in the heart, Lechery in the Liver.

Q. What manner of thing is modesty?

A. It is a moderation of our appetite which obeyeth reason.

Q. For what respect did Antiochus *give so great thankes unto the* Romains *for leaving him so little a Countrey which before was a King so mighty, and Prince puissant?*

A. His modesty did him him to understand, that he was discharged of a great burthen, which hindred him

for

fore oftentimes from sleepe, from eating and drinking.

Q. Wherein did Tiberius *most of all declare his modesty?*

A. In that being desired to taxe his people, he said that it was the office of a good Shepheard to sheare his sheepe, and not to pull of their skinnes.

Q. Dionysius *of* Siracusa, *wherein did hee shew himselfe praise worthy?*

A. For being so modest that although he were come to the estate of a King: yet he would not alter the manner of apparell, which he ware when he was a private man.

Q. What manner of thing doe ye call shamefastnesse?

A. It is a certaine passion which maketh the person blush, specially in any good and honest matter, and proceeding of a certaine honesty of mind. Many have tearmed it to be the mistresse of comelinesse, and the mother of honesty.

Q. What was the cause of the victory that the Persians *had against* Astiages?

A. The

A. The shame that their wives d
unto them when they fled from the ba
tell, who seeing them runne away li
sheep, lifting up their garments, smoc
and all, said unto them, whether will y
ye ce aiards and dastardly men, you th
dare not stand to the battell. Whit
will ye flye? Is there no way lest f
you, but to pierce againe the wombes o
your mothers: Which manlike wor
although proceeding from wome
mouthes, made that dastardly Nation t
returne and gaine the battell.

Q. Wherein appeared the honesty
Socrates, *so much commended of the*
cients?

A. Many and sundry wayes but sp
cially in this point, for when he hea
any one talke dishonestly, hee hid h
head with his cloake, until the oth
had done his tale.

Q. What is Abstinence?

A. It is a vertue of the mind, bridl
by reason, drawing us from disordin
appetites, which we have after the goo
of this world.

Q. What is Continence?

A.

A. It is a vertue of the mind, which maketh our ſenſuall appetites ſubject to reaſon: ſo that by Abſtinence, coveteouſneſſe is refrained: and through Continence, Leachery is chaſtiſed.

Q. Who amongſt the ancients was eſteemed moſt abſtinent?

A. *Paulus Emilius*, chiefly in the victory that he archieved of the Perſians: and in the enterpriſes of *Spaine* and *Macedonia*: *Lucius Acumminius* at the overthrow of *Corinthe*?

Q. And in Continency who hath excelled amongſt the ancients?

A. *Scipio* the great, *Alexander*, and *Ceſar*?

Q. What is it that made the Corinthians infamous?

A. Becauſe they ſold their Daughters, to enrich themſelves.

Q. What was the cauſe of the defamation of Meſſalina *the wife of* Claudius?

A. Her diſhoneſt intemperance and filthy luſt, who would not ſticke to adventure combat with any adventurous Knight.

Q. How-

Q. *How did* Hieron *of* Siracusa *so great fame, being but the baste Sonne of a poore labouring man?*

A. By great temperance, hone and valour: which did so shine in hi that he was made Captaine Gener of the *Syracusians*, amongst the C *thaginians*: and in the end he be ved himselfe so well, that he was m King.

Q. *What things are very ness?*

A. Those, which without respe either of profite or commodity, deserve of themselves to bee comme ded. And honesty is no other thing, provocation alwayes to doe vertu deeds.

Q. *What was the cause of the g of* Theseus?

A. The affection that he had to follo the vertues of *Hercules*: which cau him continually to be troubled bo body and mind.

Q. *In what vertue did* Pompon *Atticus excell?*

A. In modesty, the companion hone

honesty. Such also were *Hanniball*, *Publius Surus*, *Anaxilaus*, *Epictetus*, and King *Philip* of *Macedonia*.

Q. VVhat is the profit of Chasti-

A. To rule and governe the affecti-ons of the mind, to chase away all disor-dinate appetites, to counterpoise riot with reason, and in all things to bee constant.

Q. What difference is there be tweene chastity and shamefastnesse?

A. Chastity is a generall chastisement of our affections, be it either leachery, wrtony, or covetousnesse. But shame-fastnesse is tryed onely in containing from leachery. Those women then that are chaste, are such as have not commit-ted offence, neither in body northought, but the shamefast are those which have not had to doe with any man but with their owne husbands.

Q. How did Evagoras *King of Cy-pus obtaine so great renowne?*

A. By not deceiving any man for keeping of his promise, gratifying his friends, for his valour, for being enemy

to

my to vice, and all evill thoughts.

Q. What is moderate sparing properly?

A It is a vertue neare unto modesty which is so necessary unto man, that without it, he falleth into many vices. It causeth man to spend nothing superfluously, and to spare nothing that is necessary to be spent.

Q. How may we godlily encrease our goods?

A. By moderate sparing, and by tilling the earth.

Q. What is sobriety?

A. It is a vertue that ruleth drinking and eating: without which, other vertues are obscure.

Q. How may a man become sober that is insatiable in drinking and eating?

A. By considering the follies which they doe that are drunke.

Q. Why did the Lacedemonians in their Feasts alwayes to cause one to be made drunke, for example unto their children?

A. To make their children to abhor

t beastly vice.

Q. *How ought a man to drinke?*

A. With such moderation that hee y abate his thirst; avoyding drunnesse, the disease of the head and stocke, which continually doe follow e same.

Q. *What did obscure the great vers of King* Philip *and* Alexander *the eat, his Sonne?*

A. Drunkennesse: the like hapned o to *Cyrus* the lesse, to *Cato*, *Promaw*, and to the Sonne of *Cicero*.

Q. *What signifieth wine so disordiely taken?*

A. The blood of the earth, converted o poyson.

Q. *What made* Masinissa *of such eat estimation?*

A. Sobriety, and his being content h such victualls, as the meaner Soulrs used to eate. And by that sobriety behaved himselfe so well, that at rescore and sixe yeares of age, he be a child, and at fourescore and elve, he vanquished the *Carthagini-*

Quest.

Q. Why *dia* Solon *ordaine th*
man ſhould lye with his wife but
times in a moneth onely?

A. To accuſtome his people by
and little to ſhamefaſtneſſe : a
that advanceth not onely women,
alſo men.

Q. How may a man avoid all
ble and fearefull things?

A. By vertue : by which thing o
ly, moſt cruell Tyrants have beene
formed.

Q. Wherefore did Democritus
out his eyes?

A. To the intent he might not
the proſperity and inſolency of
Countrymen, which lived without
ſtice, and all kind of vertue.

Q. What privilege have brave
valiant men?

A. To be none of fortunes
jects.

Q. Is it poſſible to find perfect va
in one man alone?

A. *Homer* thinketh not ſo ,
holdeth opinion, that force and va
in reſpect of other vertues in the

many times receive certaine furious
lets. Likewise hee supposeth that
e be many kinds of valour: for he
seth *Achilles* for his anger, and
es for his wisedome.

Q. *Why is it requisite for a Souldier*
to be Cholericke?

A. Because Choler stirreth up the
t, and enflameth the spirit. That is
e, saith *Homer*, which entreth in at
nose, and chafeth the bloud.

Q. *Amongst moral vertues, which*
is best?

A. I thinke it to be force, which by
vertue maketh a man not to feare
h in an honourable enterprise, and
meth his heart to justice and wise-

Q. *Who was the first that rewarded*
men with pretious gifts?

A. *Bacchus* was the first that gave
fts unto valiant Souldiers, as
wnes, Speares, Chaines, Victories,
ures, and Helmets.

Q. *How did the wise define that*
true?

Diversly. The Disciples of *Socrates*
said,

said, that it was a vertue, which wi
man not to feare adverse fortune
whom agreed *Chrysippus*. The *Sto*
said, that it was an affection of the
sionate mind, which made them ob
ent to the lawes without any feare.
Schollers of *Pluto* said, that it is a
and stedfa meanes to chase a
and receive (when time serveth)
things which seeme horrible. *Aris*
saith, that it is a meane betweene ha
nesse and feare.

Q. *What maketh a man to be*
and valiant?

A. Desire of honour and g
ry.

Q. Itamus *the Souldier of* Antigon
did he despise death for glories sake

A. No: but was content to dye,
cause being a very wicked person,
abhorred life.

Q. *What meaneth it that* Timoth
the Athenian, alwayes when he
could cause Alexander *the great to*
battell, and take upon him armes
weapons, and yet could never move
braine of Sardanapalus?

A. T

A. That proceeded of the nature of
of them, which could not be alte-
without great difficulty.

Q. Is there nothing besides Choler
doth make a man to bee vali-

A. Sorrow maketh a man to lowre
though the true valiant man is con-
both in sorrow and harmes, and
eth alwayes a good face.

Q. They that chafe through Choler,
prow, may they bee called vali-

A. No: but rather hardy, cruell, and
ous.

Q. Doe you thinke it a good thing to
evenged upon the enemies?

A. Yea: if the revengment be done by
and valour of heart, and not by a
on.

Q. What is the property of a valiant

A. Not to feare that thing which
eth fearefull unto him: and that
ly for a zeale that he hath to honour
not by constraint.

Q. Thinke you that despaire doth
not

Q. *Thinke you that despaire*
not sometimes enflame the hearts of
to be couragious and valiant?

A. Virgil thinketh yea, by saying t
Una salno virtus nullam sperare sa
tem. But I suppose that despaire
flameth our hearts against our sel
and not against others.

Q. *Thinke you also that nece*
maketh a man valiant?

A. I would suppose so: for so m
as necessity constraineth a man to
what he list. And so were the *Ambra*
ans constrained by their wives
fight.

Q. *Why did the* Santians *kill the*
selves?

A. Because they were in despaire
they should never recover their li
ty.

Q. *May a man place hope amon*
the number of Morall vertues?

A. Many have esteemed it to be
Queene of vertues.

Q. *Who is the Master of*
things?

A. Use. For which cause the Sou
th

hat is not accustomed to battell, da-
th scarce shew his face to the Ene-
my.

Q. *Whereunto ought a good Cap-
aine principally to have respect?*

A. To common profit, rather then
o his own particular commodity. Such
as the advice that *Pelopidas* the Gene-
ll of *Thebes*, received of his wife, as he
was going to the warres.

Q. *What is the chiefe end of Mag-
nificence?*

A. To get friends.

Q. *VVhy were* Cæsars *gifts best e-
steemed, although they were lesse then
others?*

A. Because he gave them with a good
ill, and with his owne hand. Volun-
ry gifts doe engender more favour to-
wards him that giveth them, and bin-
eth him more that receiveth them.

Q. *VVhy did the Persians establish a
w against those that were ingrate?*

A. Because they knew ingratitude to
e the spring of all vice, the enemy of
ature, the poyson of amity, and the
ine of gentlenesse, and benignity.

Q. *What was the cauſe of the death of* Epaminondas ?

A. Becauſe he would have ſaved his Army beſides *Mantinea*. The like did *Paulus Æmilius*, although *Varro* his companion did the contrary, through whoſe temerity and negligence, the Romans received that great overthrow at *Cannas*.

Q. *Whereof came it, that the ordinances which* Lycurgus *made for the ſtate of the warres, were ſo greatly eſteemed ?*

A. Becauſe they ſtill tended to honourable victory.

Q. *How like you the ſaying of* Cæſar *which is that a man ought not to violate Iuſtice, but at ſuch time, when he deſireth to reigne and governe ?*

A. To enterpriſe and doe things difficill and great, without hope of recompence, and with modeſty and ſobriety to talke of the ſame.

Q. *What is the principall vertue that a Prince can deſire ?*

A. To aſpire to be the beſt in doing well.

Q. *What*

Q. *What moved* Cæsar *to send home* Ptolome *King of* Alexandria *his prisoner, considering the ill-wills that the* Alexandrines *bare vnto him?*

A. Because he thought to winne more honour to fight with a King, then with a multitude without a head.

Q. *What was the overthrow of* Galba.

A. Because he committed his government to another, and would not vnderstand the state of the same, but referred all to certaine naughty persons which were about him.

Q. *Wherefore would not* Alexander *give eare to the counsell of* Parmenio, *who advised him to assaile his enemies in the night?*

A. Because he esteemed that, rather to be the act of a thiefe then of a valiant Captaine, which ought to fight by vertue and not by policies.

Q. *What manner of thing is Sloth?*

A. *Tully* doth say, that it is a certain care which the slothfull man conceiveth in himselfe of the labour and pain that he ought to doe, and is contrary to diligence. *Demosthenes* was not to bee repre-

reprehended herein, for he was angry that day that he saw an Artificer or crafts-man rise before him, for which cause, *Pithias* the Orator was wont to say, that the workes of *Demosthenes* did smell of the oyle and Candle.

* *Q. What was the cause that* Tiberius *the Emperour lost the whole Countrey of* Armenia, *which was taken from him by the* Persians, Missia *by the* Dane *and* Samothracians, *and* France *by the* Almaines?

A. Sloth and feare of travell, giving himselfe day and night to the delights of Ladies in the Island of *Cypres*.

Q. Why did the people of Saba *the next neighbours of the* Nabathei, *give themselves so much to Idlenesse, considering the diligence and industry of the said Nabathei their next neighbours?*

A. The fertility of *Saba* made them slothfull, and the barrennesse of the Countrey of the *Nabathei*, made them vigilant and industrious.

Q. Why did Euripides *introduce* Theseus *to consider and talke of all the evils that can happen to man?*

A. B

A. Because a stripe foreseene, doth hurt a man the lesse.

Q. *VVhat is Mercy properly?*

A. It is a certaine heavinesse arising of another mans griefe: which, as some say, ought not to move the minds of the good, but rather they ought to content themselves with their innocency, without taking paine or care what the wicked doe sustaine and abide.

Q. What is Felicity?

A. It is an abundance of spirituall, corporall, and earthly goods.

Q. *Why was* Archagathus *the Surgeon, made a Citizen of* Rome?

A. Because hee was very mercifull and cunning in his cures: that the like of whom, the Romans never saw.

Q. Why was Antonius *the Emperor surnamed* Pius?

A. Because he raigned without effusion of blood, and was so mercifull as ever *Cæsar*, *Alexander*, or *Vespasian* was.

Q. Why doe souldiers love hunting?

A. Because it is like vnto the warres: which is the place where every man

may learne to live vertuously.

Q. Which is the godliest exercise that a man can learne?

A. Husbandry: in which there is not onely profit but pleasure.

Q. Where is the best walke that can be found?

A. That walking place which is furnished with wise men.

Q. Whereof proceeded the great estimation of Homer?

A. Because his workes are so full of learning, and very good to encourage mens hearts to vertue.

Q. Why were the Greeke Authours counted great lyers?

A. Because they confounded Histories with fables: such as *Herodotus* and *Hellanicus* be.

Q. What is the property of Iustice?

A. To deceive no man: even as the property of wisedome is not to be deceived.

Q. When is it lawfull to lye?

A. For safegard of the goods or the life of another: as *Chilo* did, when he forsware himselfe, to save the life of a certaine man.

Q. Wha

Q. *What is the property of a glorious man?*

A. To beleeve rather that which is spoken of him, although it be false, then that which he perceiveth indeed to be in himselfe. For that cause was the fable of *Iuno* and *Ixion* feigned.

Q. *What is the property of a vile and naughty man?*

A. To hide the truth for feare: which never chanceth to the valiant and honest, who cannot abide that any man should lye.

Q. *Why did the Poets say, that verity was the daughter of memory and time?*

A. Because she cannot be long hidden.

Q. *From whence came the wheele that* Ixion *doth turne continually, as the Poets doe feigne?*

A. It is the true token of a common liar, who, the neerer he thinketh he is to vertue, the further he is from it.

Q. *Why did the* Egyptians *ordain that a vagabond and common Jester should not be taken for a witnesse?*

A. Because such people are not worthy

to be regarded; and for a little bribe they are ready to all mischiefe.

Q. *Wherefore did the* Romans *forbid playing for money, except it were in warlike exercises: as to throw the Bar, to Dance, to wrastle, to vaute, to play at defence, and other such like pastimes?*

A. Because in other pastimes, Fortune ruleth, and not vertue.

Q. *Why did* Apelles *the Painter set his tables abroad for every man to view?*

A. That he might vnderstand mens judgement of his faults. As appeared by a Cobler, who found fault in a pantofle or slipper which *Apelles* had made.

Q. *What mischiefes doe Flatterers bring?*

A. They corrupt all good manners, they tell lyes in stead of truth, they doe evill in stead of good, vice in stead of vertue, and are ordained to destroy the good, and those that doe righteously.

Q. *Why would not* Socrates *suffer himselfe to be praised of a young man?*

A. Because that praise in presence, is a kind of flattery.

Q. *Why did the* Romanes *so much disdain*

disdaine Prusias *King of* Bythinia?

A. Because he was the greatest flatterer that ever was borne. Insomuch that his flatteries were the cause that it was ordained at *Rome*, that no King should come thither, without licence of the Senate obtained before.

Q. What is Flattery properly?

A. It is a vice proper and particular to vile minds, to women and cowards: for it proceedeth of nothing else but of feare.

Q. What is shamefastnesse?

A. It is a kind of feare to fall into any infamy, or to be blamed for any deed doing, or to be worthily reprehended for some fault. Therefore *Cicero* did tearme it to bee the Tamer of evill thoughts; for she withdraweth man, and preserveth him from committing any offence.

Q. To whom ought a man to bee shamefast?

A. To children onely; for a man of age it is vnmeet to blush, and to say, I had not thought to doe it.

Q. Who is he that worthily may

be counted valiant ?

A. He that loveth life, and feareth not death.

Q. What is death?

A. It is an end: from which a man ought not to retire, but to goe to it joyfully, and as some say, it is a gift given of God to men, by a singular grace.

Q. Why did Mallius *say in the oration that he made at* Rome *against* Fusius *and* Æmilius, *that envy was bleare-eyed, and had a very evill sight ?*

A. Because that the envious man considereth those things which are next him, and not them a farre off, which should bee more to be envied, if envie were a vertue.

Q. Why is Envy compared vnto fire ?

A. Because it alwaies mounteth: for there is no man so mighty, that Envie will sticke to assaile, and surmount him also, if it be possible.

Q. What was the cause of the death of Socrates, *being so innocent a man ?*

A. The envie of the Athenians: a vsuall thing in that City: which caused also the death of *Themistocles*, and

Aristides

Aristides the just?

Q. *Why doe the Poets feigne, that* Marcias *was beaten of* Apollo, *and* Thamiras *had his eyes put out by the Muses?*

A. To declare that how mighty soever a man be, he hath some body that goeth about to make himselfe equall with him: which is a passion almost like vnto Envie, but not so much different from vertue.

Q. *What was the cause of the sudden death of* Diodorus *the* Sophister?

A. The thought that he tooke, because he could not resolve a question that *Stilpho* the Philosopher put to him in pastime. And excessive thought ought not to fall into the heart of a vertuous man.

Q. *What meane the Poets, by feigning an Eagle alwaies to gnaw the heart of* Prometheus?

A. To declare the continuall study of *Prometheus*, who was very learned and wise in Astrologie.

Q. *Whereof commeth it, that in the time of* Ptolome *there were found so many* Mathematicians: *in the time of* Xerxes *so many pleasures; & in the time*

of

of Nero *so many Musitians ?*

A. Because subjects doe alwaies give their minds to that which pleaseth their Prince.

Q. *Wherein did* Vespasian *most declare his wicked nature ?*

A. Because he surrendred the greatest offices into the hands of the greatest Bribers, that afterwards he might have their goods confiscate.

Q. *Why did the* Persians *ordain, that he which procured to establish new lawes amongst them, should be put to death ?*

A. That they might alwaies continue in their old customes.

Q. *How may the just and unjust be knowne ?*

A. By law and not by Nature.

Q. *What is the foundation of Lawes ?*

A. Vertue.

Q. *How did* Chrysippus *paint Justice ?*

A. In forme of a Virgin, having a severe, grave, and fearefull countenance, & yet nevertheless honourable, shamefast, humble, and full of Majesty.

Q. *Who*

Q. What is Nobility without vertue?

A. It is a thing stuffed with pride and violence.

Q. Shew me I pray you, what things are contrary unto vertue, and which are like thereunto?

A. The contrary of wisedome is foolishnesse, and the like to it is subtilty. The contrary of Cõstancy is inconstancy, and his like obstinacy. Strength hath for his contrary feeblenesse of heart, and hardinesse for his like. Injustice is contrary to Iustice: but Cruelty is kin to Iustice.

Q. Why would not Plato *return home to his City, although he was greatly required thereunto by the people?*

A. Because they would not vnderstand just and reasonable causes: and because he could not get them by any meanes to acknowledge the same.

Q. What is Innocency?

A. It is a certaine nature so well ingraven in the heart of a man, that it causeth him that he cannot, nor may not doe hurt to any man.

Q. What is he that worthily deserveth

ſerveth to be called happie?

A. He that goeth about moſt of all to reſemble God.

Q. *Which be the vertues that doe conduct or bring us to heaven?*

A. Charity, faith, hope, piety, Religion, and godlineſſe.

Q. *What things are contrary to them?*

A. Hatred, incredulity, diſpaire, impiety, Hipocricy, and wickedneſſe.

Q. *Which are the morall vertues?*

A. Prudence, Iuſtice, ſtrength, temperance, magnanimity, magnificence, liberality, ſtoutneſſe of courage, meekeneſſe, innocency, continence, gravity, fidelity, and ſhamefaſtneſſe.

Q. *Which be the vices that are contrary to the ſaid vertues?*

A. Imprudence, Injuſtice, fury, intemperance, pride, vain-glory, covetouſneſs, fearefulneſſe, choller, noyſomeneſſe, incontinency, raſhneſſe, infidelity, and boldneſſe.

Q. *Is vertue the ſoveraigne goodneſſe it ſelfe, or the way to attaine thereunto?*

A. It is the Ladder to climbe thereunto.

Q. *May*

Q. *May vices be turned into vertues, and vertues into vices, by the variety of the time, places and cuſtomes, or no?*

A. Yea, conſidering the diverſity that is amongſt the people, in their manner of livings.

Q. *May a young man be wiſe?*

A. Wiſedome commeth not, but by long ſpace.

Q. *Nobility, doth it proceed of vertue?*

A. Yea: and of nothing elſe.

Q. *What is requiſite in an Hiſtory?*

A. That it declare firſt the Counſels, and after the deed; and thirdly the iſſue, called of the Latine Authors, *Eventum.*

Q. *Why were Lawes eſtabliſhed?*

A. To bridle the wickedneſſe of our minds.

Q. *Which is the moſt dangerous Ignorance?*

A. Not to know God: and afterwards not to know himſelfe.

Q. *May a Captaine overcome Fortune with prudence?*

A. Very hardly, conſidering that Fortune is by the Poets made a goddeſſe,

desse, and placed in heaven.

Q. *Why is vertue so much to be beloved or imbraced?*

A. Because she is conformable to reason.

Q. *VVhy ought not wise men to feare death, but rather to desire the same?*

A. Because that our life is nothing else, but a prison.

Q. *VVhat Poets are to be eschewed and chased?*

A. Those that write onely to please and delight the eares, and to corrupt youth.

Q. *VVhereof consisteth the force of an Army?*

A. Some say that it resteth in councell, others in the fortune of the Captaine; some say that it consisteth wholly in the hearts of the souldiers; other in strong holds; and some in that the souldiers be well armed and appointed.

Q. *VVhat warres be lawfull?*

A. Those that be made to obtain peace.

Q. *Why was* Octavian *the Emperor esteemed happy?*

A. Because he raigned in peace 56. yeares.

Q. *If*

Q. *Is it a fable or History, that* Gyges, *by vertue of a Ring that he had, was made King of* Lydia?

A. If it be true that *Polycrates* the Tyrant, by reason of a stone called a Sardone, did avoyd all dangers; and if it be credible, that *Appollonius* did live a hundreth and thirty yeares, alwaies as it were at the flowre of his age, by vertue of seven Rings that *Iarcas* gave him; and if a man may beleeve the two Rings forged by *Moses*, the one for love, the other for oblivion; and if the Ring of *Bacchus* be true, this History of *Gyges* may also be beleeved.

Q. *Why did they prepare Arkes and Pageants of tryumph at* Rome?

A. To stirre men to vertue.

Q. *What was the true meaning of the three* Syrenes?

A. They were three harlots, which with deceits, and with sweetnesse of their voyces, vsed to deceive those that were given to Banquets and pleasure.

Q. *Why was the Temple of* Diana *of* Ephesus *erected?*

A. Some thinke that it was built by the

the will of God: Some ſay that it was for Religion, and for the pride of men.

Q. *Why is it ſaid, that worldly pleaſure is like to a Laborinth or Maze?*

A. Becauſe the entry thereof is eaſie, but the comming out very hard.

Q. *Why did Nature make* Mercurie?

A. To make Alchimiſts fooles, and covetous men poore.

Q. *Whereof proceedeth it, that the Philoſophers of our time, are for the moſt part covetous, and of evill life and manners?*

A. They turne vertue into vice, becauſe they ſee Princes to make few account of thoſe that be vertuous.

Q. *Whereof proceedeth the credite that Flatterers have of Princes?*

A. Princes for the moſt part be great lovers of themſelves: and therefore do love thoſe that doe praiſe them: in which point they doe reſemble certaine beaſts which can ſcarce ſee at noone dayes, and in the darke their eyes be very cleere.

Q. *Whereof commeth it, that doggs doe alwaies barke at thoſe that be ill apparelled,*

parelled, ragged and torne like beggers?

A. Those are the dogs of the Cities, accustomed onely to see people richly and well apparelled; and contrariwise the Countrey Dogs doe never barke at any peasant or begger.

Q. Why is wine forbidden women in some Countries?

A. Because it provoketh lechery: a thing very vncomely in women.

Q. What meaneth this Proverbe, Take away the light, and every woman is of the temptations?

A. Perhaps because they would be all naught, if shamefastnesse did not let them.

Q. Wherof commeth it, that for the most part the learned have very evill sight?

A. It commeth of the paper which they doe oftentimes handle: for there is nothing more hurtfull to the sight then whiteneſſe. Or else we might rather say, that much study doth coole the parts of the body, specially those, which are colde by nature, as the braine, the stomacke, and hindreth digestion: in such wise, that by evill digestion, fleame

fl[illegible] engendreth in the body, an[illegible] ſtoppeth the conduit; then the eyes [illegible] partakers of ſuch paſſions, are debil[illegible] tated.

Q. *Of what power is Negromanc[illegible] and Witchcraft?*

A. If a man may beleeve the dream[illegible] of many writers, it can ſtay the cour[illegible] of the Element and of the Sunne, it ca[illegible] make the Moone to be as red as blood[illegible] appeaſe the windes, make the earth t[illegible] tremble, enchant Beaſts, and cauſe [illegible] Man or woman to be loved perforce.

Q. *But how can the Negromant[illegible] doe ſuch ſtrange things?*

A. With perfumes, conjuration[illegible] ceremonies, charmes, and characters.

Q. *VVhat is he that is like unto t[illegible] Image of* Sardanapalus?

A. A man well proportioned of b[illegible] dy, but of brutiſh nature.

Q. *VVhat doth Fortune repreſen[illegible] with her apple of Gold?*

A. That good ſpirits are accompa[illegible] nied with good Fortune.

Q. *VVhat meaneth a Plow, in th[illegible] hands of a Labourer?*

A. Tha[illegible]

A. That travell is the true treasure of man.

Q. What signifieth a Wolfe carrying a Lambe in his mouth?

A. A man that careth not what hurt he doth to another.

Q. What betokeneth a man with his purse open?

A. That a wise man spareth nothing for his health.

Q. What signifieth a Ship sunke in the bottome of the Sea?

A. That the perill of other ought to make us take better heed.

Q. What doth the Ants carrying of wne represent unto us?

A. Those that live of the sweat of other mens browes. They teach us also in youth to provide for age, as they in Harvest doe provide to live withall in Winter.

Q. How may wee represent gratitude and acknowledging of good turnes which we have received?

A. By a Storke that nourisheth the Damme.

Q. And great travell with little profit,

profit, how should we paint that?

A. By a child that swimmeth.

Q. What is to be vnderstood by a Serpent?

A. That an evill disposed person, cannot accustome himselfe to goodnesse,

Q. What signifieth a man that is painted with Gold in the right hand, and fire in the left?

A. That he is not worthy to be a partaker of the felicity, which hath done no friendship in time of adversity.

Q. What doth he betoken that breaketh his head against the wall?

A. That he esteemeth his life but a little, which contendeth with great men.

Q. VVhat representeth a Quadrant *vnto us?*

A. That nothing ought to be done without counsell.

Q. VVhat is Envie?

A. An horrible monster.

Q. VVhere is her habitation?

A. At the Court.

Q. If she should happen to be banished from thence, whither would she goe?

A. To

A. To Monasteries and Conuents.

Q. Whereof proceedeth it, that children doe not love the father so well as the father doth the children?

A. Love is alwaies advanced, and doth never turne backe againe: specially for the desire that a man hath to make his posterity perpetuall. Or rather it proceedeth of this, that the father hath nothing of the son, but the sonne hath and holdeth all of the father.

Q. Whereof commeth it, that although every man is desirous of knowledge, yet very few doe apply themselves to Sciences and Arts?

A. Because to attaine to sciences, great paine is to be taken: and is subject to no pleasure, a thing contrary to contemplation; or else some doe want the right way and meane to study.

Q. Why is a Philosopher painted naked?

A. Because both in verity and Philosophy, there needeth not coverture, but is necessary that all things be handled plainly and purely, and ought to bee voyd of all sophisticall colours and carnall affections.

Q. Wh

profit, how ſhould we paint that?

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Q. Wh

Q. Why did Euripides *ſay in his Tragedy entituled* Medea, *that women's wit is unapt to goodneſſe, but very well inclined to unhappineſſe?*

A. Becauſe a Woman is a creature unperfect: and where Perfection is not, there can reſt nothing that is good.

Q. Why is the counſell that a woman giveth upon the ſodaine of much eſtimation, and that which ſhe doth deviſe and ſtudy nothing worth?

A. Even as unreaſonable creatures are induced and provoked to their actions, without any reſiſtance, by a certain ſuperiour occaſion, which is Nature: even ſo the Woman, although of herſelfe ſhe be evill, yet the underſtanding and knowledge that Nature hath given her (which will not be deceived, nor yet abuſe or deceive any perſon) doth provoke her at the firſt motion to give good advice. But if ſhe have leyſure to ſtudy to follow her own inclination, that ſhe will doe ſhall be little worth.

Q. Why be women more covetous than men?

A.

A. Because they know that no
n will set by them without riches.

Q. *Why be reasonable creatures of
short life?*

A. The perfection of transitory things
not measured by time: for the life of
sonable creatures, although it be
orter, yet is more desired then the life
brute beasts.

Q. *Why is death called the last of
terrible things?*

A. Because she is terrible both to them
t thinke to be immortall, and also
l livers, and to those that dye of a
lent death: but not to others.

Q. *Why is sneesing deemed a good
, and not belching?*

A. Because sneesing commeth from
head, which is as it were the Lord
Ruler of the body.

Q. *Why is it a thing so shamefull t
a woman?*

A. Because she is weake, and not able
resist.

Q. *Why did the Painter* Phidias,
Venus *setting her feete upon a
toise?*

A. To declare that a woman of ho-
nour is no runner out of the doores, bu
keepeth her selfe within her house.

Q. *Whereof commeth it, that many Ladies have so greatly esteemed the leaves and seed of* Agnus Castus?

A. Because it is enemy to Leachery.

Q. *Why did nature ordaine, that when Bees doe engender; no man can see them?*

A. To teach us shamefastnesse and modesty.

Q. *Why are cloathes of silke better esteemed, then those of wooll?*

A. Because silke is more fine and light, better coloured, more bright and orient then woollen.

Q. *What is it that breedeth envie most in man?*

A. To bee sad and Melancholicke.

Q. *What manner of motions hath envie?*

A. Slow and heavie.

Of what age is she?

A. Old, crooked, withered, having

pale and leane face, her tongue infected with poyson.

Q. From whence commeth the beauty that is in the neckes of Pigeons, and in Peacockes feathers?

A. Of the variety and diversity of colours.

Q. What is the property of mans heart?

A. To faigne and dissemble.

Q. Why is the Camæleon so marvailous?

A. Because he transformeth himselfe into all colours.

Q. Whereof commeth the brightnesse that is in rotten wood?

A. Nature sheweth us thereby, that there is nothing so abject, but it hath some vertue.

Q. What is the property of the Sirenes?

A. To bring death by singing.

Q. Wherein consist the effects of vertue?

A. In words and in deeds.

Q. How may a man seeme gentle in his behaviour?

A. By his gate or going, by countenance, by his manner of living, and above all things by his civility.

Q. *How are secret advertisements disclosed?*

A. By letters, by weapons, in love and by courses of armes.

Q. *How must a man do reverence?*

A. By putting off his cappe, and bowing downe his head.

Q. *How ought a man to obey his superiours?*

A. With fidelity, goodwill, devotion, feare and hope.

Q. *How is a man modest in his behaviours?*

A. When his hand is on his stomacke, his eyes looking on the ground, and his mouth shut.

Q. *In Chiromancy, what signifieth it when the mount of the Sunne is elevated, or bowing downward?*

A. It betokeneth much good, or much evill.

Q. *And that of* Mercury.

A. Goodnesse or dulnesse of spirit.

Q. *And*

Q. *And that of the Moone?*

A. Happy or infortunate voyages.

Q. *And Mars?*

A. Good or evill fortune in battell.

Q. *And the Triangles?*

A. Strength: even as Angels doe signifie riches.

Q. *How is the life of man divided?*

A. Into a life contemplative, civill, solitary, and wild.

Q. *What thing is most harde to be tamed?*

A. Necessity: which the Gods themselves cannot resist.

Q. *What is requisite to be considered of our birth?*

A. The conception, the forme, the birth, and nourishment.

Q. *From whence commeth deceit?*

A. Of Trust.

Q. *What be the properties of a wise man?*

A. To rule the Starres, to know and

governe himselfe, not to quaile through the assaults of Fortune, with good discretion to spend the time, not to bee afraid of death, and to live neither in feare nor hope.

Q. *What is the state of a covetous man?*

A. Never to have rest, and to be alwayes gaping after riches.

Q. *What is the estate of Courtiers?*

A. To be nourished with hope.

Q. *What is the estate of him that loveth vertue?*

A. To aspire alwayes to honourable things.

Q. *Which are the goods of the soule?*

A. Vertue and her traine, honour, glory, quicknesse of spirit, memory, counsell and discipline.

Q. *Wherein consisteth true Philosophy?*

A. To endeavour to live vertuously.

Q. *What is a chaste woman?*

A. A miracle of miracles, the path

way to immortality, a heavenly thing, and an inestimable fortresse.

Q. Choniclers, can they set forth or illustrate the fortunes of Noble men?

A. Yea.

Q. And Poets likewise?

A. They doe no lesse delight, then instruct.

Q. Which be the goods of the body?

A. Nobility, riches, friends, dignity, an honest wife, many children.

Q. What is Felicity?

A. Fortunate vertue.

Q. Which be the true goods, and which the counterfeit of the body, of the soule, and of Fortune?

A. The counterfeit goods of the body are deformity and sicknesse: Of the soule, vice and ignorance: and of Fortune, base estate and poverty.

Q. What is Misery?

A. It is a vicious and infortunate life, full of sorrowes and perills.

Q. Wherein consisteth the Musicke of the soule?

A. In temperance, but as some hold opinion in strength.

Q. *What is the office of an excellent Painter?*

A. To know sundry kinds of beasts the differences of their sexe, their age, their properties, and other things.

Q. *Why were the wise women called* Sybillæ, *esteemed Divines?*

A. Because they were the Secretaries and Trumpets of divine Mysteries.

Q. *Whether is it harder to vanquish a Monster, or to bridle the affections?*

A. The affections are most hard to be subdued.

Q. *What is the office of a Conquerour?*

A. To pardon the conquered.

Q. What

Q. *What be the properties of Harlots and Courtizans?*

A. To be full of wily fetches, damnable devises, tyrannous, scornfull, subtill, licorous, evill conditioned, with alluring lookes, and shamelesse gestures.

Q. *Why doe men love to weare rings?*

A. Because the same by circle resembling the Heaven, and the precious stone the Starre, besides that, for the most part they are endewed with marvellous vertue, they give also a certaine gladnesse to the eye, and to the hand an honour.

Q. *How is the chastity of* Lucretia *knowne?*

A. By her death: as the like of *Penelope*, by long abode, *Virginia* by the disdaine of her Father: the *Almain* Ladies by the halter, wherewith they were hanged. *Cloelia* by the sive: *Sul-*

pitia by the Temple: *Dido* by her ashes: and *Hippo* by her leaping into the Sea.

2. *Which bee the instruments of Chastity?*

A. The Target of *Medusa*, the Necklace of *Iasper*, and the Chaine of Diamonds and Topazes.

2. *Whereof commeth it, that the Palme Tree representeth Constancie?*

A. Because the more it is oppressed, and the greater waight it hath, the better it is.

2. *What is the property of age?*

A. To make a man to be good of experience, wise in his doings, of good counsell when time requireth, modest and temperate in word and deed, and grave in considerations.

2. *Why ought a man to avoid carnall love?*

A. Be cause

A. Because his pleasures doe incontinently decrease, but his sorrowes doe still remaine: and he is stuffed with vanities, dreames, and vaine hopes.

Q. *What is carnall love?*

A. It is a furie full of care: a strong sorrow, and a weake strength.

Q. *What properties have the Fountaines of* Chius?

A. To make a man foolish and hard of understanding.

Q. *And those of* Paphlagonia?

A. To make them drunke that drinke thereof.

Q. *And that of* Suses?

A. To make the teeth fall.

Q. *And that of* Tharsa?

A. To make the voice pleasant and harmonious.

Q. *And*

Q. And that of the Swine?

A. To burne in the night, and to be cold in the day.

Q. What that of Garramanta?

A. To freese twise in the day, and burne twise in the night.

Q. What that of Examphus?

A. Bitter, filthy, and naught.

Q. What Fountaines of Arabia?

A. To make cattell change their haire.

Q. What that of Epirus?

A. It lighteth that which is put out, and putteth out that which is lighted.

Q. What that of Carthage?

A. To cast forth oyle to heale beasts withall.

Q. What that of Neptune.

A. To

A. To make them to dye that doe drinke thereof.

Q. *What the nature of* Dalmatida.

A. To make him amorous that drinketh thereof.

Q. *The Rubie, wherefore is it good?*

A. Against poyson.

Q. *What is the Granat?*

A. To exhilarate and content the person.

Q. *The* Balais, *what is his property?*

A. Never to bee hot with any fire.

Q. *What the Saphire?*

A. To make humble and chast.

Q. *The Iacint stone, the Amethyst, Sardony, and the Asbeste, wherefore be they good?*

A. Against

A. Against the plague, drunkennesse evill fortune, and fire.

Q. The Chrysolith, Girassoll, the Iasper, the Turquis, and the Agat, whereto serve they?

A. To reestablish the braine, to make invisible, to stanch blood, to escape danger, and to give good breath to him that runneth.

Q. The Berall, the Cassidony, the Corneline, the Corall, the Chrystall, and the Adamant?

A. To make the person amorous to preserve the understanding, to mitigate hatred and anger, to resist lightning, to quench the thirst, to draw flesh and yron.

Q. Which is the most worthy person, the man or woman?

A. God hath alwayes given increase of excellency, unto the last creature, that he created. And because the woman

was last created, and is as it were the chiefe of the worke of God, she is truly the worthiest of all, being made of the most excellent creature that God created, that is to say of man.

Q. Which is most subject to their appetites, either the man or the woman?

A. The woman was most purified in her creation: and so she is most subdued to her appetites best.

Q. Tell mee the properties of the Phenix, the Eagle, the Swan, the Faucon, the Popinjay, the Crane, the Pelican, the Peacocke, the Nightingale, the Turtle, Dove, the Pie, and the Crow?

A. To be immortall, high minded, a good singer, to have good wings, to bee beautifull, vigilant, amiable, glorious, delectable, sad, chast, royall, and to prognosticate the time to come.

Q. The Larke, the Cocke, the Quaile, the Swallow, and the Storke, what

properties have they?

A. To be pleasant, magnanimous delectable, ladde, and mindfull of a good turne.

Q. *And the Lyon, the Tygre, the Elephant, the Unicorne, the Beare, the Hyena, the Wolfe, the Panther, the Rhinoceron, and the Leobert?*

A. To be vigilant, swift, obedient, humble, furious, inhumaine, a devourer, to smell well, to be faire, and of great courage.

Q. *The Bever, the Hart, the Squerill, the fallow Deare, the Ape, the Foxe, the Gray or Brocke, the Marteine, and the Wolfe engendred of the Hart?*

A. To be providing, of long life, nimble, fearefull, a counterfeiter, crafty, sleepy, honourable, and spotted.

Q. *What signifieth the colours of white, greene, yellow, golden, pale, Orenge colour, blew, pale, and carnation colour?*

A. Truth,

A. Truth, hope, gladnesse, diminution of amity, inconstancy, heate, anger, vengement, friendship, treason, and sorrow.

Q. *The changeable colour, the violet, the Skye colour, and the Tawnie?*

A. Inconstancy, government, high estate and low.

Q. *The mount of* Venus *being elevated or declined, what signifieth the same?*

A. Love or hatred.

Q. *The Mount of* Saturne, *another token of Palmistry, what signifieth the same?*

A. Riches or poverty.

Q. *How ought every age of man to be governed?*

A. Sucking babes with milke, the Infant with rods, the child with shame, the young man with good discipline, the man with armes, the old man with good counsell.

counsell, and the latter age is deceit and wise childishnesse.

Q. What be the titles of the Sunne?

A. The Sunne is called the Father of the day, the governour of nature, the life of the body, the eye of the world, the heart of nature, the King of the Starres, and the visible Sonne of God.

Q. Which be the wings of Time?

A. The time past, the time present, and the time to come.

Q. What bee the teeth whereby Time doth consume all things?

A. The day, the night, life and death.

Q. What is the cause that in our time men be not so excellent as they have beene in times past?

A. It is Nature which daily groweth worse and worse, or else it is because vertue

rtue is not so much commended or
eemed at this present, as in times past
it hath beene. Or else it may be
said, that it is the custome of
each age to make com-
plaint of the pre-
sent state.

FINIS.

Imprimatur.

T. WYKES.

March. 14.

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STC 17328 Margariton, 1640

Before it was taken apart and rebound (by Robt. Lunow), this little work was in half russia, early 19th century, one board detached.

While it was in sheets I collated it as follows:

$A^{12}(-A1)$ B-N^{12} $O^{12}(-O11,12)$.

All pairs of leaves were conjugate except $1:12 of B, C, E, F, and H-N, also O3:10.

10 Jun 64

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